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METRICAL TRANSLATIONS

FROM

SANSKRIT WRITERS

WITH

AN INTRODUCTION, PROSE VERSIONS,

AND

PARALLEL PASSAGES FROM CLASSICAL AUTHORS.

BY

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ERRATA AND CORRECTIONS

Page 31, place a mark of reference to the note (*) after "man," at the end of line 5

Page 64, note line 4, *for* "below," *read* "in the Appendix "

Page 74, line 11 from foot, put a comma after "gam."

Page 87, line 11, *for* "still men's grief," *read* "share men's grief "

Page 94, line 8 from foot, omit Psalms li. 2, and lv 21

Page 112, line 14, put full stop after "aid "

Page 119, line 9, *for* "hordes," *read* "hoards."

Page 215, *read* Śaṅgadhara's

Page 271, line 20, *read* *ḍraṇ riṣ*

Page 277, line 23, *for* "author," *read* "drama "

P R E F A C E

The present Volume embraces the contents of the little work entitled "Religious and Moral Sentiments, metrically rendered from Sanskrit Writers," &c, published by Messrs Williams & Norgate in 1875, together with three collections of versified translations subsequently printed, but not published, and a reprint of the metrical pieces contained in Volumes II and V of my "Original Sanskrit Texts," &c

In the notice prefixed to the former publication I have acknowledged my obligations to Dr O. Bohtlingk's large collection of maxims. All the quotations from works of a more recent date than the Mahābhārata, and many from that great epic poem itself, are drawn from his book

The sources to which I am indebted for the parallel passages from classical writers, are mostly indicated at the head of each quotation. In the previous published collection I stated that almost all those then given from Latin writers had been taken from Wuestemann's "Promptuarium Sententiarum," &c

I am indebted to Dr E. L. Lushington for revising the greater portion of the supplement to the Appendix, and suggesting emendations; and to Professor E. B. Cowell for correcting the translation in page 249 f

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INTRODUCTION.

It will be noticed that not a few of the religious and moral maxims which are metrically rendered in this volume bear a striking resemblance to some of the most admired texts of the New Testament. With the view of affording the reader the means of judging with what degree of exactness the metrical versions reproduce the sentiments and expressions of the Indian writers, I have given in an Appendix a faithful prose version of the passages, to which, in some cases, the contexts have been added.

It has been supposed that an influence has been exercised on the religious ideas of the Indians by the introduction of a knowledge of Christianity into India in the earlier centuries of our era. This has been argued at length in regard to the "Bhagavad Gītā" (a theosophical episode of the Mahābhārata), by Dr Lorinser, who in the Appendix to his German translation of that work,* presents us with a collection of passages from the work in question, which he regards as borrowed from, or influenced by, the New Testament, and alongside of which he places the texts which he regards as having exercised this influence. The "Indian Antiquary," a monthly journal published at Bombay, contains in the number for October 1873, pp 283—296, a translation of this Appendix. I quote from this translation, p. 286, the following sentences of Dr Lorinser.—"If now we can find in the Bhagavad Gītā passages, and these not single and obscure, but numerous and clear, which present a surprising similarity to passages in the New Testament, we shall be justified in concluding that these

* Die Bhagavad Gītā uebersetzt und erläutert von Dr F Lorinser, Breslau, 1869.

coincidences are no play of chance, but that taken altogether they afford conclusive proof that the composer was acquainted with the writings of the New Testament, used them as he thought fit, and has woven into his own work numerous passages, if not word for word, yet preserving the meaning, and shaping it according to his Indian mode of thought, a fact which till now no one has noticed. To put this assertion beyond doubt, I shall place side by side the most important of these passages in the Bhagavad Gītā, and the corresponding texts of the New Testament. I distinguish three different kinds of passages to which parallels can be adduced from the New Testament. First, such as with more or less of verbal difference, agree in sense, so that a thought which is clearly Christian appears in an Indian form of expression. These are far the most numerous, and indicate the way in which the original was used in general. Secondly, passages in which a peculiar and characteristic expression of the New Testament is borrowed word for word, though the meaning is sometimes quite changed. Thirdly, passages in which thought and expression agree, though the former receives from the context a meaning suited to Indian conception."

Although the influence of the Christian Scriptures may not be considered to extend to the religious and moral ideas, not of a specifically Christian character—such as are adduced in the present volume—which are found in the Indian writers, and to affect their originality, I regard the question raised by Dr Lorinser as of sufficient interest to induce me to reproduce here, with modifications, the discussion of the subject which appeared in the introduction to my little work, "Religious and Moral Sentiments, metically rendered, from Sanskrit Writers" (published in 1875), which is incorporated in the present volume.

In order, if possible, to reach a solution of the problem propounded by Dr Lorinser, three points must be considered and settled—1st, the age of the Bhagavad Gītā; 2dly, whether, supposing its antiquity not to be such as to guarantee its originality, any Christian doctrines could, at the date of its composition, have been imported into India and promulgated in an oral or written form so as to be accessible to the author,

if his mind was open to their reception, and 3dly, whether his work, when compared with the Christian Scriptures, or doctrines, manifests any such similarity to their ideas as to justify the supposition of their being borrowed.

Without myself offering any definite opinion on this intricate problem, the solution of which depends on the answers to be given to these various questions, I shall refer the reader to what has been said on the first two points by the different writers quoted further on, and myself offer some remarks on the third point.

In forming an opinion on a question of this kind, we should, supposing the alleged resemblances to be admitted, consider, first, whether the ideas, sentiments, or figures of speech supposed to be borrowed by the Indians from the west are not such as might naturally arise in the human, or at least in the oriental, mind, secondly, whether they cannot be traced, at least in germ, in Indian writers of such antiquity as to exclude the supposition of foreign influence, thirdly, whether they do not so pervade the Indian writings as to be manifestly indigenous and original, fourthly, whether the writings of any other countries, known to be independent of Christian influences, contain ideas or sentiments supposed to be exclusively or peculiarly Christian, and fifthly, what probability there is that the Brahmans of the period in question could have been brought into contact with foreign ideas, and whether they would have been intellectually and morally open to, and susceptible of, such influences.

I venture to make the following remarks on this subject. There is, no doubt, a general, or perhaps I might say, a striking, resemblance between the manner in which Kṛishna asserts his own divine nature, enjoins devotion to his person, and sets forth the blessings which will result to his votaries from such worship, on the one hand, and, on the other, the strain in which the founder of Christianity is represented in the Gospels, and especially in the Fourth, as speaking of himself and his claims, and the redemption which will follow on their faithful recognition. At the same time, the Bhagavad Gītā contains much that is exclusively Indian in its character, and which finds no counterpart in the New Testament doctrine.

Some of the texts in the Indian poem also present a resemblance more or less close to some in the Bible. Perhaps the most striking are the declarations of the Bhagavad Gītā, ix. 29, "They who devoutly worship me are in me, and I in them," and xii. 8, "Repose thy mind upon [or in] me, fix thine understanding on me, and thou shalt thereafter* dwell in me," as compared with John vi. 56, "He that eateth my flesh and drinketh my blood abideth in me and I in him," and John xvii. 20 f, "Neither pray I for these alone, but for them also which believe on me through their word, that they all may be one, as thou, Father, art in me, and I in thee, that they also may be in us." Here, however, it will be observed, that the condition of indwelling in the speaker is not the same in all the cases, and, in particular, that the Indian work neither recognises the idea of eating his flesh and drinking his blood, nor the existence of two divine persons.

In the Rigveda some passages occur which in part convey the same or a similar idea. Thus in ii. 11, 12, it is said *te India aṇy abhūma viprāḥ*, "O India, we sages have been in thee," and in x. 142. 1, *Ayam Agne juitū te abhūd aṇi sahasaḥ sūno nuhy anyad asty āpyam*, "Thus worshipper, O Agni, hath been in thee: O son of strength, he has no other kinship," and in viii. 47. 8, *Yushme devāḥ aṇi smaśi yudhyantuh na varmasu*, "We, O gods, are in you, as if fighting in coats of mail." In the Sanskrit and German Lexicon compiled by Dr. Boltingk and himself, Professor Roth assigns to the words *aṇi smaśi* in the last passage the sense of "being in anything," being closely connected with it. To the similar phrases, *aṇy abhūma* and *abhūd aṇi*, in the other two texts, he ascribes the sense of "having a share in," which seems to be the meaning in one passage at least, (*Atareya Brāhmaṇa*, vii. 26), where the compound verb occurs. In any case, close connection is

* Lorinser translates the words *ataḥ ūrdhavam*, here rendered "thereafter," by "in the height" (*in der Höhe*). He here follows Schlegel, who has, *apud superiores*, and Thomson, whom he cites as having "on high after this life." The words, however, usually mean "after this," and K. T. Telang gives "hereafter." With this passage Dr. Lorinser compares Colossians in 1, "Seek those things which are above," etc.

intended And in viii 81. 32, the worshipper says to Indra, *tvam asmākam tava smasi*, "thou art ours, and we are thine."

The following are some other remarks which I have to make upon Dr Lormser's renderings.—

Ind. Ant., as above quoted, p 288. "He is far from darkness" (viii 9)

P 289 "Light of lights, far from darkness is his name" (xiii 17)

Which he compares with "God is light, and in him is no darkness at all" (1 John 1 5).

The words here translated "far from darkness" (*tamasah parastāt*) would be better rendered by "beyond the darkness." They are not peculiar to this passage, but occur also in the *Munda Upanishad*, ii 2. 6, and *Mahābhārata*, v. 1712 The words, *tamasas pari*, meaning "above, or beyond, the darkness," occur also in *Rigveda*, i 50 10. "Gazing towards the upper light beyond the darkness, we have ascended to the highest luminary, Sūrya (the Sun), a god among the gods" In the lines of the *Bhagavad Gītā*, the words, *tamasah parastāt*, are immediately preceded by *āditya-varṇam*, "the sun-coloured," "beyond the darkness" The Indian writer had thus no need to borrow this epithet from the Bible It may be remarked, besides, that the verse Bli G viii 9 contains many other epithets of Kṛishna as the supreme deity

P 291: "But if I were not constantly engaged in work, unwearied . . . these worlds would perish if I did not work my work" (iii 23, 24)

Which is compared with "My Father worketh hitherto, and I work" (John v. 17)

This is quoted as one of the "passages which contain a characteristic expression of the New Testament with a different application," but as the author translates it, the application seems to be nearly the same, as he renders the words, *utsideyur ime lokāḥ*, "these worlds would perish," or "would sink" (*versunken*); whereas it appears that the whole context (verses 21 ff) points to the influence exercised by the example of an eminent man on the people around him, and leads to the conclusion that the words should be rendered "these men would be discouraged," or led into error, if I did not perform

good works as an example for their imitation. In Rāmānuja's commentary the words are paraphrased *sarve śiṣṭhalokāḥ*, &c., "all good people would be destroyed."* The sentiment expressed in Bhag Gitā II. 21 is also to be found in *Rāmāyaṇa* II. 109. 9 (Bombay edition. See Appendix to this volume, p 230, line 7 f)

P 292 "Dead in me" (x 9).

"Ye are dead, and your life is hid with Christ in God" (Col. II 3)

The phrase here rendered "dead in me" is *mad-gata-prāṇāḥ*. It is explained by Rāmānuja as *mad-gata-jīvātīḥ* | *mayā unā ātma-dhāraṇam akubhamāṇāḥ ity arthaḥ* | "Having your life gone to me" The sense is, 'not obtaining a support for your soul or self without me' The participle *gata*, followed by *prāṇa* (*gata-prāṇa*), undoubtedly means "dead," i e., one whose breath is gone, just as *gatūsu* (i e., *gata* + *asu*) does. But compounded with a word preceding it, *gatu* means "gone to," thus *hrud-gatu* means, "gone to, or abiding in, the heart" The compound before us therefore signifies, "whose breath resorts to, and rests in, me." It is preceded by *much-chittāḥ*, "having your hearts in me" Lorinser quotes Mr Cockburn Thomson as supporting the sense he gives, but it is not adopted by Schlegel or Burnouf

P 291 "I who am the highest way," (VII. 18).

P. 293 "I am the way, beginning, and end" (IX. 18).

[The German of the last two words should be rendered "origin and dissolution,"]—compared with

"I am the way . . . No man cometh unto the Father but by me" (John XIV. 6). "I am the first and the last" (Rev. I 17).

The word here translated "way" is in both passages of the Sanskrit, *gati*. This I regard as incorrect *Gati*, it is true, primarily means "going," and so, no doubt, stands for "path," but here, as in many other passages of the Indian writings, it

* I should observe, however, that this is not the sense assigned to *ime lokāḥ* in Kāśhināth Trimbak Telang's translation, p. 22, where they are rendered "these worlds," on the authority of Śaṅkara and Śrīdhara. If he is right, there would be more similarity between the two passages compared by Dr Lorinser.

certainly signifies "the place reached by going," "resort," "refuge" Rāmānuja explains *gati* in the second passage thus. *gati—Śakra-loka-prabhūti-prāpya-silānam, i e*, "the heaven of Śakra (Indra), and other abodes which are to be attained"

It is further to be observed that whilst Jesus designates himself as "the way, the truth, and the life," Kṛiṣṇa, in one of the verses referred to, calls himself only the "unequalled abode or resort," and in the other, "the resort, the sustainer, the lord, the witness, the abode, the refuge, the friend, the source, the dissolution, the stay, the receptacle, the undecaying seed," so that, in any case, the resemblance would be but partial, while some of the ideas in the Bh. G are foreign to the New Testament.

It is, perhaps, superfluous to remark that there is found in the Gītā no such idea as that Kṛiṣṇa should suffer for the sins of mankind, while Jesus repeatedly affirms this of himself (John x 11, 15, 17 f, xi 50, xii 23—33, xv 18—20) It can scarcely be considered as an approach to such an idea that Kṛiṣṇa says of himself in ix. 11, that foolish men despise him in his human form, being ignorant of his higher nature, as lord of all beings. He is, in fact, described in the Mahābhārata ii. 1338 ff., as having been treated with contempt by Śiśupāla, whom he slew. See Prof Monier Williams' "Indian Epic Poetry," p 102 f, and my "Original Sanskrit Texts," iv. 205 ff (2d ed)

It is also to be remarked, as another difference between the Christian and the Indian doctrines, that while in the fourth Gospel Christ asserts his oneness with the Father (John x. 30), and speaks of the Father as being in him, and of himself as being in the Father (xiv 10, 11), he yet declares himself to be in some sense distinct from him, as being the Son (v. 19), as being sent into the world by the Father (x. 36; xii. 49), as having received of the Father the prerogative of having life in himself (v. 26), and as not doing anything of himself, but doing the Father's will (v. 30). Whereas in the Bhagavad Gītā we find no reference to any similar relation subsisting between Kṛiṣṇa and any other person in the godhead, or in fact any reference to a distinction of persons in the godhead at all. He is represented as himself the Supreme

Deity. In vii. 6 f. he says of himself "I am the generator and the destroyer of the entire universe. Than me there is nothing higher. On me all this universe is woven, as gems on a string I am the flavour in water, the light in the sun and moon," &c, and in ix. 4 he says "By me, imperceptible in form, this universe is pervaded [or spread out?] All existences abide in me, but I do not abide in them, and yet they do not abide in me" After hearing Kṛiṣṇa's own account of himself, Arjuna says, x 12 "Thou art the Supreme Brahma, the highest essence (*dhāman*), the eternal divine Puruṣa, unborn, all-pervading"

Two modes of attaining to oneness with Kṛiṣṇa are described as follows at the beginning of sect xii., verses 2 ff. "Those who, fixing their minds on me with the completest faith, worship me with constant devotion, are esteemed by me the most devoted 3, 4, But I am the goal at which those arrive who, controlling their senses, maintaining in all circumstances the same dispositions, bent upon the good of all creatures, worship the indestructible, indescribable, imperceptible, all-pervading, unthinkable, absolute (*lātastha*), immovable, unchanging (Being) But [the latter], those whose minds are fixed on the imperceptible, experience greater difficulty, since the imperceptible goal is hard to be attained by embodied beings" Here there seems to be no subordination of Kṛiṣṇa to the Supreme Spirit, as described in verses 3 and 4 But it appears as if in this passage it were intended to represent the attainment of final liberation by means of devotion to Kṛiṣṇa as an easier method of gaining that end, by substituting in the interest of simple-minded worshippers,—who were not to renounce the world, though they were, like king Janaka, to regard it and all its interests with perfect indifference,—a visible, incarnate object of meditation, for the impalpable and abstract object of contemplation to which the thoughts of devotees had formerly been directed by scholastic theologians* In a verse of a previous section (viii 14)

* King Janaka is celebrated in the Gītā, iii 20, as having attained perfection by the method of works, the system preferred by Kṛiṣṇa. In the passage of the Mahābhārata, abstracted in the Appendix, pp.

Krishna had said "I am easily attained by the steadfast devotee who thinks of me, with a soul fixed on me exclusively"

It thus appears, that while the doctrine of Kṛishna regarding his own nature is pantheistic, his pantheism differs in its accompaniments from the older pantheism of the Upanishads, and many parts of the Mahābhārata. In the Upanishads, the Supreme Spirit is neither represented as incarnate in a human person, nor made the object of passionate devotion. The absence of all emotion, indeed, is regarded as an essential element in that perfection which leads to final liberation from earthly bonds, and identification with the Supreme Spirit. But may not the doctrine of the Bhagavad Gītā have arisen naturally, and without the intervention of any foreign influence, from a fusion of the transcendental and popular elements which both existed in the anterior Hinduism? In the hymns of the Rigveda we find devotion and affection to the gods expressed in a variety of terms, which are adduced in the latter part of this volume, pp 314 ff and 327 ff. Is there, as has been asserted by Dr Lornser ("Indian Antiquary" for 1873), anything essentially new in the conception of *bhakti* (devotion) which was not contained in these Vedic expressions? And it is scarcely necessary to say that a popular worship and adoration of various deities must have prevailed all along from the Vedic age down to that of Kṛishna, among those sections of the people which were inaccessible to abstract speculation and to pantheistic ideas. And might not the speculative and popular conceptions have been blended in the minds even of members of the learned class, and have found their expression in such systems as the Bhagavad Gītā?*

I may mention here (although the question before us is not

251 ff, however, his course of life, though at first vindicated by himself, is declared by the female devotee Sulabhā to be inconsistent with real renunciation of the world. Here, therefore, we seem to have the views of a writer opposed to Krishna's system, whether the passage be more recent, or earlier in date than the Bhagavad Gītā.

* The remarks of Kāshināth Trimbak Telang (whose book will be noticed below), in pp xxxii, bear on this question. See below an account of the stages by which Prof. Weber considers that Krishna was elevated to the dignity of identification with Vishnu.

discussed in it), that in a dissertation just issued on "Arjuna, a contribution to the reconstruction of the Mahābhārata,"* in which the Pāṇḍu prince's career, and his relations with Kṛishna, are traced throughout the great Epic, Professor Adolf Holtzmann remarks as follows (p 20 f.) on the Bhagavad Gītā. "A conversation on the spirit in which men should fight may in the old poem (*i.e.*, the poem in its earliest form, before it had been modified by later influences,) have found a place before the beginning of the great battle, only it was probably not carried on between Arjuna and Kṛishna, but rather between Duryodhana and his learned teacher Drona. Even now the Bhagavad Gītā begins with a short talk between these two, and then passes to Arjuna and Kṛishna. Such hints are always significant. The beautiful verses, which, proceeding on a pantheistic view of the world, point out the folly of all dread of death, the profound reflections on energy and resignation, the mutual relation of which was always an attractive mystery to the Indian mind, are certainly old, but not so the identification of the pantheistic soul of the world with Vishnu, and then that of the latter with Kṛishna." Of Kṛishna, Professor H. says further on, p 59 "In the old poem he is a [mere] man; and indeed a man who does not stand high, either by birth, or by nobility of sentiment. He is the charioteer, and, no doubt, also the brother-in-law, of Arjuna, his best friend, and crafty adviser. All the schemes which, according to the ancient doctrine of warfare, were [held to be] dishonourable or faithless, were planned by Kṛishna,† and were, after some resist-

* This is the third essay which Professor Holtzmann has published on the Mahābhārata. One on "Agni nach den Vorstellungen des Mahābhārata," (pp 36), appeared in 1878. Another on Indra is to be found in the second number of the Journal of the German Oriental Society for the same year. In these valuable dissertations, the author seeks to discover and adduce the ideas entertained of the deities in those parts of the great Epic which appear to be the most ancient, and to distinguish them from the new or modified conceptions which are found in those passages which may reasonably be held to have been produced and inserted in it at a later period.

† Compare the passage from the Mahābhārata ix 3445 ff, translated by me in the Indian Antiquary for November 1876 (p 311), where Kṛishna defends unfair fighting with their adversaries, on the ground that they could not otherwise have been overcome.

ance, either carried out by Arjuna himself, . . . or permitted to take effect" In p 61, Professor H. remarks: "What fatality impelled the Indians to elevate such a man into an incarnation of the supreme Deity, is an, as yet, unsolved enigma. There must have been powerful political, as well as religious, revolutions which brought about this result. The old Krishna of the Mahābhārata must have been fused with a quite different Krishna, such as, (*eg*) he is represented in the Harivansa, the deified tribal hero of a brave and victorious population, to whose mythological conceptions the old Indian pantheon had to adjust itself" P 62, "The deification of Krishna is as yet unknown to the older portion of the Mahābhārata, but everywhere later pieces, which teach that doctrine, are interpolated, so that, looking to the whole, we must say that this doctrine of the identity of Krishna with the supreme Being,—a doctrine which, so to speak, has turned the entire old poem upside down,—has penetrated the whole of the existing Mahābhārata."

Besides the Bhagavad Gītā, there is another part of the Mahābhārata to which I wish to refer, as it also has been adduced to prove that a knowledge of Christianity existed in India in the early centuries of our era,—I mean the passages in which the Śveta-dvīpa, the white island (or continent), and its inhabitants are referred to. This account is considered by Professor Lassen (*Indische Alterthumskunde*, 2d Ed., II 1115, Note 1) to be one of the latest additions made to the great epic poem * In M Bh XII 12702 ff, we are told that the sage Nārada flew up into the sky, and alighted on the top of Mount Meru, and looking towards the northwest, saw the great island, Śvetadvīpa, to the north of the ocean of milk, 22,000 yojanas (a yojana is at least several miles) higher than Meru, inhabited by white men, without organs of sense, free from sin, with bodies of adamant, umbrella-shaped heads, and a hundred lotus-feet, who with their tongues † continually, and devoutly,

* The reason assigned for this opinion is that the account is inserted in the narrative adduced in the Appendix to Professor L's first volume, p. xxxvi, Note, regarding Uparichara Vasu

† How had they tongues, if they had no organs of sense?

beheld the universal-faced God of sun-like brightness. (Here the story of Nārada stops, to be resumed afterwards) These inhabitants of Śveta-dvīpa are again described in verses 12778 ff as being moon-like in brilliancy, devoted to Nārāyaṇa and Puruṣhottama (both names of Viṣṇu), worshippers of one Deity, or monotheists (*chāntinah*), and as entering into (or becoming absorbed in) the eternal god of a thousand rays. The island was visited by three sages, Ekata, Dvita, and Trita, who, however, could not see the God, being blinded by the blaze of his glory (verse 12784) After performing austerities for a hundred years, they saw the white men, who, as a reward of the concentration of their minds on the Deity, obtain each from Viṣṇu a lustre equal to that of the sun as it shines at the end of the yugas (great mundane periods). Then was beheld a glory equal to a thousand suns, and the white men all run up, crying out, "Adoration!" (to the God). The God comes, but the three visitors are unable to see him (12798), and are told by a god (12804 ff) that the Deity could be seen only by those white men, and that they (the visitors) might depart, that the Deity, who could with difficulty be viewed owing to his intense brightness, could not be beheld by any one destitute of devotion (*abhakta*), but only by those who after a length of time had attained to the capacity of worshipping one God. The account of Nārada's visit to the white island (which had been broken off at verse 12707) is resumed at verse 12861. After paying homage to, and receiving homage from, the white men, he addresses a hymn to the Deity, who appears to him, universal-formed, showing different colours in different parts of his manifestation, with a thousand eyes, a hundred heads, and a thousand feet, uttering the sacred syllable Om, the Gayatrī, many Vedas, an Āraṇyaka, and bearing various objects connected with the ritual of sacrifice. He tells Nārada that Ekata, Dvita, and Trita had been unable to see him, and that no one could behold him but a worshipper of one God, such as he (Nārada) was. He then desires Nārada to ask a boon, but Nārada replied that the vision which he had obtained was a sufficient boon. The Deity then says he may go, hinting that his continued presence might disturb the devout contemplations of the white men, who are now perfect, and were formerly wor-

shippers of one God, and who, being free from passion and darkness (*rajas* and *tamas*), will certainly enter into (or be absorbed in) him (verse 12884) * His address is continued down to verse 12973, and Nārada goes, after being told, in verse 12971, that not even Brahman had obtained such a vision of the Deity as he had had

Another passage which has been cited as bearing upon the question under discussion is the following —In the *Mahābhārata*, xii 5675, Yudhishtira asks Bhīshma (without there being in the immediate context, so far as I can see, anything to occasion the question) whether he had ever seen or heard of a dead person being raised to life? In reply, Bhīshma tells him a story of a conversation between a jackal and a vulture. A Brahman's son had died, and was taken to the cemetery by his relations, who were hesitating to leave him there, when they were addressed by a vulture, which tells them to go, as no dead person had ever been restored to life. The friends were then about to leave the body, and depart, when they were stopped by a jackal, who charged them with want of affection. They accordingly remained. The vulture replies and the jackal rejoins, and then the former says (verse 5728) that he had lived a thousand years and never seen a dead person live again. The jackal in answer asserts (verses 5742 ff) that it was reported that, after slaying Sambuka, a Śūdra, Rāma had restored a Brahman's son to life,† and that the son of the

* Compare verse 12913 and verse 12907 "Men devoted to me, entering into me, are fixed." In verse 12911 it is said, "I am called the life (*jīva*), in me the life is reposed, never think to thyself 'The life has been seen by me,'"—a passage in which a follower of Dr Lormser might see a reflection of Christianity. See St John's Gospel, i 4 and xi 25. The life (*jīva* or *jīvātman*), the individual soul, is a term which frequently occurs in Indian philosophy.

† See the *Rāmāyana*, Uttarakāṇḍa, sections 73—76. A Brahman's son had died young, his death was ascribed by Nārada to the enormity of a Śūdra presuming to perform austerities (74, 27 ff). Rāma goes and finds the Śūdra in the act, and kills him (sect 75, 14 ff, 76, 1 ff). The gods applaud the deed, and on being solicited to restore the Brahman's boy to life, say that he had recovered his life as soon as the Śūdra had been killed.

royal rishi Śveta had been raised to life again by his righteous father, and he adds that perhaps some saint (*siddha*) or sage (*muni*) or god may take pity on them also. The advocates of the two opposite views are still disputing when the god Śankara (Śiva) arrives (5788 ff), sent by his wife, his eyes moistened with tears of compassion, and on their solicitation restores the boy to life for a hundred years.

On the first of these passages regarding Śveta-dvīpa, Professor Weber (*Indische Studien*, i 400, Note) builds the conjecture that "Brahmans went by sea to Alexandria, or Asia Minor, at the period when early Christianity flourished, and that on their return home they transferred the monotheistic doctrine, and certain legends connected with it, to their own indigenous sage or hero Kṛṣṇa Devakī-putra (son of Devakī, the divine), who by his name reminded them of Christ, the son of the divine virgin, and who had perhaps been previously worshipped as a god, substituting, however, for the Christian doctrines the philosophical principles of the Sāṅkhya and Yoga schools, as the latter may, on the other hand, have influenced the formation of the Gnostic sects."

In a note to page 421 of the same volume Professor Weber refers to a note of the late Professor H. H. Wilson in his *Sketch of the religious sects of the Hindus* (see his collected works, Vol I p 210 f), in which we read — "Śiva, it is said, appeared in the beginning of the Kali age as Śveta, for the purpose of benefiting the Brahmans. He resided on the Himālaya mountains, and taught the Yoga. He had four chief disciples, one also termed Śveta, and the others, Śvetaśikha, Śvetaśva [V L, Śvetāśya],* and Śvetalohita . . . The four primitive teachers may be imaginary, but it is a curious circumstance that the word Śveta, *white*, should be the leading member of each appellation, and that in the person of Śiva and his first disciple it should stand alone as Śveta, the white. Śiva, however, is always painted white, and the names may be contrived accordingly; but we are still at a loss to understand why the god himself should have a European complexion." On this Weber remarks — "Are we to suppose here a Syrian

* The word in parenthesis is added by the editor, Dr R. Rost.

Christian mission ?* That its doctrines should be clothed by its Indian disciples in a Brahmanical dress, and that the monotheism of Christianity alone should remain, is natural." Professor Weber then proceeds to refer thus to the second passage above quoted — "In the Mahābhārata, xii 5743, the case of a white king (*Śvetasya rājānīshch*)—who because he was dharmanishtha (devoted to righteousness) had restored his son to life—is referred to in proof of the possibility of such restoration. A Christian legend may perhaps form the basis of this story, unless we should compare with it the legend of Śimjaya Śvatiya (in the M Bh xii 906 ff), to whom Nārada gave by sanjivana (restoration to life) a new son, Hṛanyanābha, in lieu of Suvarnashthīvin, a son whom he had lost."

The story last referred to is told in two places of the Mahābhārata. According to vii 2155 ff, King Śimjaya obtained as a boon from the sage Nārada that he should have a son, whose nature was such that all that issued from his body was of gold. The king's wealth in consequence increased enormously. The son was, however, carried off, and killed by robbers, who hoped to get gold from his body, but were disappointed. The king laments him, and is told by Nārada that he shall die as many famous kings, whom he goes on to

* Professor Weber returns to this subject in the second volume of his *Ind. Stud.*, pp 168 f, where he supposes that a number of Christian missionaries came to India both by sea (of whose agency traces still remain on the Malabar coast), and also through High Asia,—those who arrived from this side being at first confined to the north-west of India. If no Christian colonies are now to be met with there, he finds the reason of this partly in the fact that this tract has been the battlefield of foreign invaders, but especially in the circumstance that the communication of these Christians with their home was cut off, and they could receive thence no fresh spiritual force, nor any other resources,—while the case was different with the Christians of Malabar. He then proceeds.—"Although it is consequently inconceivable *a priori* that Christian colonies should have been able to maintain themselves in the north-western parts of India, I have nevertheless, in Vol I 421, indicated from a legend adduced by Wilson the remembrance retained of the fact that five Christians—this meaning probably a mission of five Christian priests—had at one time settled on the Himalaya, and there preached monotheism," though the result was that the worshippers of Siva regarded this mission as a revelation of their own god.

enumerate, have died before him. At the end of his discourse, which had a sanctifying effect on Śrinjaya, Nārada restores to him his son, delivering him from hell (verses 2458 f.) Vyāsa, who tells the story to Yudhishtira, adds that those who have gone to heaven do not desire to return to earth, and that therefore the slain who are in paradise should not be lamented, while the lot of the living, on the contrary, should be a cause of grief. The tale is repeated in a quite different form in *M. Bh.* xii 1041 ff., and 1102 ff. Śrinjaya asks the sages Nārada and Parvata for a long-lived son. Parvata promises a son, but not a long-lived one, as he says the father, in making his request, designed that his son should overthrow the god Indra, and when entreated to change his decision, remains silent. The king is, however, assured by the narrator of the story (Nārada) that he himself, if called upon after the boy's death, would restore him to life (verses 1107 f.). A son is accordingly born to Śrinjaya. Indra, however, being afraid of him, and being a follower of Viśvaspati's doctrine, plans the young prince's death, and commands his thunderbolt to take the form of a tiger and kill him (1113 ff.). This accordingly takes place when the boy was five years old, and was playing in the wood, attended by his nurse (1118 ff.). The king comes to the spot, and calls Nārada to mind, who appears and restores the boy to life (1126 ff.).

The views of Professor Weber above referred to are discussed by Professor Lassen in the second volume of his *Indische Alterthumskunde*, second edition, pp. 1118 ff. (1). He concurs in the belief that some Brahmans became acquainted with Christianity in some country lying to the north of India, and brought home some Christian doctrines. Thus he considers to be supported (a) by the name of the white island, and the colour of its inhabitants, so different from that of the Indians;* (b) by the ascription to these people of the worship of an unseen God, while the Indians of the same period had images

* A learned correspondent is of opinion that no such conclusion can be drawn from this story. He thinks that *Sveta Dvīpa* bears about the same relation to the Syrian Christians as Swift's *Brobdingnag* or the *Nephelokokkygia* of Aristophanes does.

of their duties, (c) by the attribution to them of faith, the efficacy of which is not an ancient Indian tenet,* (d) by the value attributed to prayer, which is a less important element in Indian than in Christian rites, and (e) by the fact that the doctrine which they learned is described as one only made known to the Indians at a late period. He holds it as the most likely supposition that Parthia was the country where the Brahmans met with Christian missionaries. (2), Professor Lassen thinks that the proof drawn from the passage about Śiva and his four disciples, referred to by Prof Weber (see above) in favour of the supposition of the presence of Christian missionaries in India, rests on no firm foundation, and believes that this story owes its origin to the other passage in the M Bh about the Śveta Dvīpa. Prof Lassen does not think that any influence was exercised by Christian missionaries or their disciples on the religious views of the Indians, because (a) the Christians occupied a very subordinate position in India, and were at a distance from the centres of Indian science and religious life, (b) because the Brahmans actually persecuted the Christians, and (c) because both the Brahmans and other Indians are opposed to the reception of anything offered to them by the Mlecchha (i.e., degraded foreigner). The only knowledge of Christianity which the Indians have yet been shown to have possessed during the first three centuries of our era is confined to the meagre acquaintance with it contained in the narrative of the Mahābhārata, to which reference has been made. (3), Lassen does not consider that the Pāṇchāṅga doctrines arose from an acquaintance with Christianity, but thinks that the narrator of the story about the White Island employed this

* See, however, the reference made above (p. xvi) to the occurrence in the ancient hymns of the Veda of frequent allusions to faith in the gods. In the Chhândogya Upanishad, ii 1, 10, it is said "Whatever is done with knowledge, with faith, with esoteric science, is more efficacious." In the Taittiriya Saṁhitā it is said, i 6, 8, 1 "They have no faith in that man's sacrifice who sacrifices without the exercise of faith, and in the Śatapatha Brāhmaṇa, xiv 6, 9, 22 (= Brihad Āraṇyaka Upanishad, iii 9, 21) "On what are largesses based? on faith, for when a man has faith he bestows largesses, so it is on faith that largesses are based. On what is faith based? on the heart, for it is through his heart that a man has faith." See below, p. 327 ff of this volume.

name to intimate what he had heard about the journey of some Brahmans to a Christian country, and the doctrines there prevalent, but does not correctly represent the religious and philosophical tenets of the Pāṇcharātras, ascribing to them beliefs which are not theirs. This, he proceeds, has been perceived by the latest editors of the Mahābhārata, who found it necessary to add a true account of their doctrines. This has been done by the introduction of Nārada, who is said to have gone to the Śveta Dvīpa after Ekata, Dvita, and Trita, and to have received from Vāsudeva himself the Pāṇcharātra doctrine. Lassen is further opposed to the supposition (see Weber's *Indische Studien*, i 423) that the Indian monotheism resulted from an acquaintance with Christianity, for (a) the Pāṇcharātras did not adore a single God, but Vāsudeva, as the highest, to whom the others were subordinated, (b) the Brahmans had already a highest god in Brahmā, and the adherents of the Yoga system had a single highest god in their Īśvara, making Brahmā a created being. The Indian tendency to monotheism was based, he considers, on the character of the sects, which involved an exclusive adoration either of Vishnu or Śiva. Further, Lassen does not consider it permissible to hold that the ideas of the Brahmans regarding prayer and faith were at all influenced by any acquaintance with Christianity. He is further of opinion that a belief in the incarnations of Vishnu existed three centuries before the Christian era, an opinion which he bases on what Megasthenes relates of the Indian Hercules, and thinks that there is no valid ground for admitting that in the early ages of Christianity any Christian legends were transferred and applied to Kṛishna.

Professor Weber, in a note in the second vol of his *Ind Stud*, pp. 409 ff, replies to Lassen's argument—derived from the account given by Megasthenes regarding the Indian Hercules—that in the age of that Greek author the Indians already possessed the conception of incarnations of the Deity. He considers that Lassen is wrong in supposing that Megasthenes had Kṛishna in view in his account of the Indian Hercules, and thinks rather that the Videha Māthava mentioned in the Śatapatha Brāhmaṇa [i. 4, § 10 ff] is alluded to,

or that if not he, then Balanāma, Krishna's brother, is more likely to be meant (as Wilson decides in his Preface to the *Vishnu Purāna*, vol. 1 of Dr Hall's Edition, p. xii.)

Krishna was, Weber continues, regarded at the period in question as a purely human personality, a character which he bears in the *Chhāndogya Upanishad* [*Bibliotheca Indica*, pp 220 ff] The peculiarity of the system of *Avatāras* (incarnations) consists, Weber considers, not in the assumption by a god of an animal or a human form, which is common to almost all mythologies, but,—apart from the number and series of the incarnations,—essentially in the circumstance that it is out of compassion to the suffering, and from anger towards sinful humanity, that the god is born as a man, and leads a human life. Admitting even—what Prof Weber does not believe—that this conception was current among the Indians before they became acquainted with Christianity, it was only after this period that it acquired such force as to become formed into a complete system.

In a paper by Professor Bhāndākar in the *Indian Antiquary* for January 1874, headed "Allusions to Krishna in Patanjali's *Mahābhāshya*," pp 14-16, the author, after adducing the passages on which he relies, concludes as follows. "I have thus brought together seven passages from a work written in the middle of the second century before Christ, which show that the stories about Krishna and his worship as a god are not so recent as European scholars would make them. And to these I ask the attention of those who find in Christ a prototype of Krishna, and in the Bible the origin of the *Bhagavad Gītā*, and who believe our Puranic literature to be merely a later growth."

Prof Weber had previously referred to these passages in pp 348 ff of his paper on the *Mahābhāshya* (*Indische Studien*, vol. xiii) finished in October 1873. But (on the uncertain supposition that these references go back to Patanjali's time) he does not consider that the application to Vishnu of the word "bhagavat" (on which Prof Bhāndākar relies, and to which the Commentator Kaiyata gives the sense of the supreme Spirit) means anything more than that he was regarded as a demi-god, a character intermediate between his position as a

hero in the epic story, and his identification with Vishnu (Ind Antiq. iv 246 f)

In his dissertation on the Kṛṣṇajānmashtamī festival, pp. 316 ff, Prof Weber refers to the earlier stages by which Kṛṣṇa was gradually elevated to the character of the Supreme Deity. We first, he says, find Kṛṣṇa, son of Devakī, mentioned in the Chhāndogya Upanishad (iii 17, 4), as receiving instruction from Ghṛta Āngirasa, which made him indifferent to other knowledge. 2dly He appears in the Mahābhārata, ii 1332, 1378, 1384, where he receives, though not a king, the present suitable to a person of the highest dignity. 3dly He appears, further, as a demigod, the friend and adviser of the Pāṇḍus, possessed of supernatural power and wisdom. How he attained this elevation Prof Weber regards as, for the present, inexplicable. 4thly The pilgrimage of some Indian sages to Śvetadvīpa, and then discovery there of the worship of Christ, the son of the divine virgin, led to the further development of the worship of Kṛṣṇa, and to his eventual exaltation to the dignity of Vishnu. This result was not so much, Prof Weber considers, due to direct Christian influences as to independent appropriations, leading to a special Indian growth.

This question of the originality or otherwise of the Bhagavad Gītā has been treated at length by the Kāśināth Timbak Telang, in an introductory essay of cxi^{or} pages, prefixed to his English metrical translation of the Bhagavad Gītā, published at Bombay in 1875. Some of the contents of this introduction are as follows. The author discusses the grounds alleged by Dr Lounser for his opinions, and combats the proposition that the Gītā is certainly subsequent to Buddha, and holds, as a sort of provisional hypothesis, that it is older (pp ii-vii). He denies the sufficiency of the evidence that Christian communities existed in India before the third century A D (pp xi-xv), or that a translation of the Christian

* Immediately after, in line 139 ff, a divine character is distinctly ascribed to him, as he is called the originator and ruler of the worlds. This, however, may be an interpolation. See the pages of my Sanskrit Texts, iv 205 ff, referred to in a previous page (xxx)

Scriptures into any Indian language had then been made (pp xvi ff) He does not allow that the ascription of a divine character to Kṛiṣṇa is an idea derived from Christianity, and holds that it is as old as the Mahābhāṣya of Patañjali, (pp xxvi-xxx). In pp xxxvii-lvii he examines the passages adduced by Dr Lormser to prove that the Gītā borrows from the Bible, together with some other passages not adduced by him which exhibit a similarity, and decides that they do not bear out his conclusion. Nor does he admit that the scene in which Kṛiṣṇa manifests his glory is derived from the transfiguration of Christ (pp lviii f). In pp lxxix ff. the author combats Dr Lormser's idea that the terms *śāddhā* and *bhakti* (faith and devotion) are borrowed from Christianity. In p lxxvii he gives it as his opinion that it is more probable that Christianity borrowed from Hinduism than *vice versa*. For details I may refer the reader to the essay itself.

Having adduced these discrepant opinions on the question whether the Indian writers who lived shortly after the rise of Christianity ever acquired any knowledge of that religion, and whether their doctrines were influenced by such knowledge, I may provisionally treat the question as being *adhuc sub judice*. However it may be decided, it becomes of the less consequence, as one of the advocates of an affirmative answer, Prof. Weber holds, as we have seen above, that the Indians modified very much that which he considers them to have adopted. See the quotations above made, pp xxvi f from his *Ind. Stud.*, i. 100, 121, and the remarks from his *Kṛiṣṇajānamasthātī*, p 321, quoted above in p xxxii.

But however the question of the obligations of the Bhagavad Gītā, or of some other parts of the Mahābhārata, to Christianity may be decided, the decision can scarcely affect the determination of the further and very different question of the originality or otherwise, as far as any foreign influences are concerned, of the great bulk of the moral and religious sentiments embraced in my collection. These sentiments and observations are the natural expression of the feelings and experiences of universal humanity, and the higher and nobler portion of them cannot be regarded as peculiar to

Christianity. The correctness of this view is placed beyond a doubt by the parallels which I have adduced from classical writers. It is my impression, however, that the sentiments of humanity, mercy, forgiveness, and unselfishness are more natural to the Indian than to the Greek and Roman authors, unless, perhaps, in the case of those of the latter who were influenced by philosophical speculation. This tenderness of Indian sentiment may possibly have been in part derived from Buddhism, which, however, itself was of purely Indian growth.

It is also to be remarked that even supposing the comparatively late date of the *Bhagavad Gītā*, and any other parts of the *Mahābhārata*, many other portions of that great work, from which so large a proportion of the maxims collected in the following pages are derived, may be older, and such as, from the age in which they were composed, could not have undergone any influence from Christianity.

What, then, are we to say as to the date of the *Mahābhārata*? This cannot at present, if it can ever, be determined with any certainty. The great poem is no doubt in its present form made up of materials dating from very different periods. Prof Lassen is of opinion (*Indische Alterthumskunde*, 2d edition, I 589 f) that, with the exception of pure interpolations which have no real connection with the substance of the work, we have the ancient story of the *Mahābhārata* before us in its essential elements, as it existed in the pre-Buddhist period, *i.e.*, several centuries before Christ. The subsequent additions he considers to have reference chiefly to the exclusive worship of Vishnu, and the deification of Kṛishna, as an incarnation of that divinity (p 586).

In the article *Mahābhārata* in Chambers's *Cyclopædia*, which is one of the contributions furnished to that work by the late Professor Goldstucker, the following remarks occur.—“That this huge composition was not the work of one single individual, but a production of successive ages, clearly results from the multifariousness of its contents, from the difference of style which characterises its various parts, and even from the contradictions which disturb its harmony.”

The question is also treated by Professor Max Muller in his

"History of Ancient Sanskrit Literature," pp. 36 ff. In pp 42 ff he tells us that the name of the Bhārata (in some MSS. of the Mahābhārata) is mentioned in the Sūtras of Āśvalāyana (whom, in p 244, he conjecturally places about the year 350 B C), and that his age "would, therefore, if we can rely on our MSS, furnish a limit below which the first attempt at a collection of a Bhārata or Mahābhārata ought not to be placed. But," he adds, "there is no hope that we shall ever succeed by critical researches in restoring the Bhārata to that primitive form and shape in which it may have existed before or at the time of Āśvalāyana. Much has indeed been done by Professor Lassen, who, in his 'Indian Antiquities,' has pointed out characteristic marks by which the modern parts of the Mahābhārata can be distinguished from the more ancient." In p 46 he says, "In the form in which we

now possess the Mahābhārata, it shows clear traces that the poets who collected and finished it, breathed an intellectual and religious atmosphere very different from that in which the heroes of the poem moved. The epic character of the story has throughout been changed and almost obliterated by the didactic tendencies of the latest editors, who were clearly Brahmins, brought up in the strict school of the laws of Manu."

In a paper published in the 10th Volume of the Journal of the Bombay branch of the Royal Asiatic Society, Prof R G. Bhāṇḍārkar examines the question regarding the age of the Mahābhārata, and concludes his investigation by saying, p 92, "I have thus briefly sketched the principal testimonies to the existence of the Mahābhārata from the time of Pāṇini and Āśvalāyana, i.e., from about the 5th century B C to the time of Śaṅgadhara, i.e., the 14th century after Christ." He had previously said in p 85, "Of course, I do not assert that the poem existed in Patañjali's time in exactly the same form as we have it now. There can be no question that several additions have been subsequently made, and it has undergone a good deal of transformation. . . . But the main story as we now have it, leaving the episodes out of consideration, was current long before Patañjali's time."

The remarks just quoted afford us but little of the special

and which we require in judging of the age of many of the different parts of the Mahābhārata. Until the poem shall have been subjected to a much closer examination than it has yet received, and of which Prof Holtzmann has set the example, it must remain uncertain in regard to many portions of its contents, to which of the two classes, of ancient or modern, or to what stage within either, they should be assigned.

I may perhaps hazard the opinion, that such passages as that containing the long collection of maxims uttered by Vidura in the 5 Book, vv 990—1550,—as interrupting the narrative, if not for other reasons,—are unlikely to have formed a part of the original work. And from their contents, the same is probably true of large portions, at least, of the 12th and 13th Books.

The texts which I have quoted from this great poem are (as remarked in the quotation given above from Professor Goldstücker's article) far from being all in harmony with each other. In a work of such great extent, augmented no doubt by a series of successive additions from the pens of writers of very different dates, a conformity of sentiment was not always to be expected, but development in various directions was a natural result. Perhaps the most distinctly marked diversities are those which relate to the light in which the pretensions of the Brahmins are regarded. In some passages which I have translated in the following pages, these pretensions are stated in their most exaggerated form, whilst in other texts the value of priestly birth is as distinctly depreciated, and moral and religious goodness alone is esteemed as possessing any value. This alteration in sentiment is ascribed to the influence of Buddhism by Professor Ludwig, who considers that other principles of the later Brahmanism also were derived from the same source * (And even contemporaneous writers may have regarded the Brahmanical pretensions differently. Again, the Macchiavellian maxims in *M Bh.* i. 5548 ff, and xii 5253 ff., of which one specimen is

* See p 11 of the 3d volume of his work on the Rigveda. This volume bears the title of "Die Mantrahitteratur und das alte Indien."

given in No cexix, and others in p 364, are opposed to the spirit of the better sentiments of the poem, and are even, as observed in p 365, repudiated by the supposed narrator, or more probably by a subsequent interpolator There is a class of unscrupulous men whose ideas are expressed in these verses, while they are rejected by men of higher moral feelings Fair dealing with enemies is expressly enjoined in *M Bh* x 186 ff, and xii 3558 ff Further, we find in the different passages which I have adduced, very different sentiments regarding women It is needless to say that this should be no matter of surprise, and is easily to be accounted for by the differences in the characters of women, and in the experiences of their eulogists or censors

I must confess, however, that my own examination of the *Mahābhārata* has been very superficial, and, as above observed, much light yet remains to be thrown upon its discrepancies and developments by a minute and more careful study of its contents So much however, seems to be already clear, that however many of the sentiments and ideas which occur in it may be due to Buddhist influences which can easily and naturally have acted upon the contributors to its contents, there is no reason for resorting to the supposition that Christian doctrines may have modified any considerable number of its ideas

The other works from which I have quoted (except the *Atharvaveda*, the *Śatapatha Brāhmana*, the *Upanishads*, *Mam* &c, and the *Rāmāyana*, from which some passages have been taken) are of much more modern date, but the substance of many of the maxims which occur in them is to be found in the older works, and the fact that so many sentiments of the latter should have been repeated in the more modern books, may afford some proof that they are congenial and natural to the Indian mind

As this question whether the ideas and doctrines of the Indian poem are derived from, or have been influenced by, the New or the Old Testament, is one of great interest and importance, I give below a translation of the latter part of an article by Professor Windisch of Leipzig on Dr Lommers's book, which appeared in the *Literarisches Centralblatt* for 15th

October 1870, followed by some remarks with which Professor Weber, Dr Bohtlingk, and M. Auguste Barth, have favoured me on the subject of the dependence or independence of Indian writers on Christian or other foreign sources for any of their ideas. Professor Windisch says :—

“We have not as yet spoken of the object which the book before us has properly in view. This is nothing less than to show that all the nobler thoughts in the *Bhagavad Gītā* are derived from Christianity, or from the ‘primæval revelation.’ It is impossible here to examine minutely Dr Lorinser’s process of proof, since it is based upon a large number of particular passages. According to the judgment of the author of this notice, however, the proof has not yet been adduced that in the *Bhagavad Gītā* we have a piece of Christianity translated into the form of Indian conceptions.

“To refer to at least some general points of view, Dr Lorinser’s failure to make use of Indian commentaries has had, first of all, for its result, that he could not always apprehend the Indian thoughts in an Indian spirit. The immediate introduction of the Bible into the explanation of the *Bhagavad Gītā* is, therefore, at least premature. Besides, the particular Biblical passages themselves are with too great confidence designated by Dr Lorinser as the sources of the Indian thought or expression. It cannot be denied that he has actually adduced some surprising parallel passages, but the most of the texts which he has cited can at the utmost claim our consideration only after it has been proved in another way that the *Bhagavad Gītā* and the Bible stand in a near relation to each other. If the author should think to rely upon the multitude of the passages which he has quoted, it should be recollected that a hundred uncertain references prove no more than a single one of the same character. Has Dr Lorinser noticed that the comparison of the human soul with a team of horses (adduced by him in p. 60, note 59) from the *Katha Upanishad*, corresponds with remarkable exactness to the beautiful myth in Plato’s *Phædrus*? This might be regarded as one of the most interesting examples of accidental correspondence. For the rest, it is much to be questioned whether Professor Weber, to whom the author repeatedly appeals,

shares his conviction. For Professor Weber's assumption that Christian teachers and doctrines arrived at an early period in India, and that in particular the worship of Krishna, and the legends relative to him, were formed under the influence of Christianity, is very widely different from Dr Lorinser's conviction, according to which the composer of the *Bhagavad Gītā* must have learnt at least the New Testament directly by heart. This is the conclusion at which every one would arrive who believingly reads the lists put together in the Appendix of—i passages which vary in expression but agree in sense (60 in number), ii passages in which a characteristic expression of the New Testament occurs in a different sense (23), iii passages in which sense and expression correspond (16). Even the ideas of the Christian Fathers are supposed not to have been unknown to the poet (see, e.g., p. 82, note 56; p. 179, note 6, p. 207, note 27, &c.) So much the more surprising is it, therefore, when Dr Lorinser himself (p. 111, note 54) finds it necessary to refer to the sharp contrast in which Christianity and the Indian conceptions stand to each other in regard to the doctrine of the human soul, and when he further (p. 117, note 1) cannot avoid ascribing to the poet an acquaintance, though a very defective acquaintance, with Christianity. It is impossible to combine Dr Lorinser's ideas into one general picture. Finally, as regards the thoughts in which Dr Lorinser perceives traces of the 'primæval revelation' or 'primæval tradition' (see, e.g., pp. 45, 122, 231, 250), he should first have investigated whether they can be pointed out in the Veda. Had he done this, he would probably have discovered that the contrary is the case.

"The book before us plainly shows how much the text and explanation of the *Bhagavad Gītā* stand in need of a thorough revision on the part of scholars who are familiar with this branch of study. The view of which Dr Lorinser is a representative must be subjected to a closer examination than was here practicable."

In the preceding notice reference is made to the opinions of Professor Weber on the influence exercised by Christianity upon Indian religious ideas. I am indebted to the kindness of this distinguished Sanskritist, with whom I have com-

municated on the subject of Dr Lorinser's book, for an indication of his views regarding it. He refers me to a brief mention of the work in question in a note to an article republished in his *Indische Streifen*, vol. II, p. 288, where he speaks of Dr Lorinser's remarkable endeavour to point out in the *Bhagavad Gītā* coincidences with, and references to, (*Anklänge und Beziehungen*) the New Testament, and states that although he considers this attempt of Dr Lorinser to be overdone, he is not in principle opposed to the idea which that writer maintains, but regards it as fully entitled to a fair consideration, as the date of the *Bhagavad Gītā* is not at all settled, and therefore presents no obstacle to the assumption of Christian influences, if these can be otherwise proved. He adds that he regards Wilson's theory that the *bhakti* of the later Hindu sects is essentially a Christian doctrine, as agreeing well with all that we know already about the Śvetadvīpa, the Kṛṣṇajñānmashtami, &c. As regards the age of the *Mahābhārata*, Professor Weber thinks that it should be borne in mind that in the very passages which treat of the war between the Kauravas and Pāṇḍavas, and which therefore appear to be the oldest parts of that vast epic collection, not only is direct mention made of the Yavanas, Śakas, Pahlavas, and the wars with them (see Professor Wilson's *Academatical Prolections on Indian Literature*, p. 178), but further that the Yavanādhipa (Yavana king) Bhagadatta appears there as an old friend of the father of Yudhiṣṭhira (see *Indische Studien*, v. 152). He concludes that all these passages must be posterior to Alexander the Great, and still continues to regard his calculation that this most original part of the poem was written between the time of Alexander and that of Dio Chrysostom * (see *Hist. of Ind. Lit., Engl. transl.*, p. 186) as the most probable.

The opinion above referred to of Professor Wilson is to be found (as appears from Professor Weber's Dissertation on the Rāma-Tāpaniya Upamśad, p. 277, note)¹ in Vol. III. of the *Oriental Magazine*, and is thus referred to by Mrs Speir's "Life

* The age of this author is there said to be in the second half of the first century of our era.

in Ancient India" (1856) p 434 — "Professor Wilson notices the resemblance of the doctrines of the Bhagavad Gītā to those of some divisions of the early Christian schools, and hints that the remodelling of the ancient Hindu systems into popular forms, and 'in particular the vital importance of faith, were directly influenced by the diffusion of the Christian religion'" I find no express reference to this influence of Christianity in Professor Wilson's *Sketch of the Religious Sects of the Hindus*, (Works, vol. 1, pp 160 ff, 368) except that he there says that "the doctrine of the efficacy of *bhakti* seems to have been an important innovation upon the primitive system of the Hindu religion" (p 161)

On the same general subject Dr Dohtlingk has favoured me with the following expression of his opinion. He writes — "Neither in the *Muhābhārata* nor in later writers have I found any utterances of moral or religious import which could with any probability be referred back to any foreign source. In this department the Indians have themselves reflected so much, and presented their thoughts in such elegant forms, that with their riches they might easily supply the rest of the world. The ethics and the religion of different peoples are not so different from one another that here and there coincidences should not be expected to be found between them. The line of the *Katha Upanishad*, [1. 6]—*śasyam va martyaḥ pacyate, śasyam viśadyate punaḥ*" (like corn a mortal ripens, like corn he is produced again) "sounds as if from the New Testament, but is not therefore borrowed."

M. Barth writes to me as follows —

"I am entirely of your opinion in regard to the reserves which you make as to the sentiments alleged to be borrowed, which Lorinser adduces from the Bhagavad Gītā. The same resemblances had been indicated in a general way long before him. . . . In collecting these passages, and confronting them with the texts which are asserted to be the originals, Lorinser appears to me rather to have succeeded in proving the contrary of this thesis. The book is Indian, and Indian throughout. The declaration of Kṛṣṇa. 'Those who are devoted to me, are in me, and I in them,' is a reproduction of the

Vedantic doctrine in a form adapted to the requirements of practical religion. There would, perhaps, rather be reason for inquiring what is the sense which the corresponding terms bear in the Johannean theology, and interpretations of them have not been wanting. In any case, they have a meaning quite different from that which they bear in the Indian poem, and in order to find them again on Christian ground, invested with a meaning akin to that of the Vedānta, we shall have to descend to the mystics of the middle ages, and to what is nearer to us—the Hegelian theology of Marheinecke, by all of whom, as by the Indian poet, the illusory character, or the non-existence, of the individual being, and the exclusive essential reality of the absolute, is maintained. For them, also, whatever really exists in man, is God; all the rest is illusion, negation, or as they say—employing the same image as the Indians—a mere sport of the Divinity, which is one in many, and in many always the same. Thus Eckart, Tauler, Ruysbroeck, and the other Dominican mystics who preached and wrote on the banks of the Rhine in the fourteenth century, ask themselves ‘How can man love God?’ And they answer ‘Why does the burning coal which you place on your hand burn you? Because this coal is in substance the same as your hand. In the same way God burns you, and acts by love within you, because in substance he is identical with you,—because he is in you, and you in him.’*

“As regards the Vedic passages” (see above, p. 8), “I think that we are not to look in them for too much precision. The locative case does not signify merely *in*, but also *with*, *near to*, *for*. ‘We are yours, you are ours; thou art with us, thou art for us, thou art near us, as a coat of mail, as a ram-

* M. Barth informs me that those who are interested in the striking resemblances in doctrine between the doctrines of the Bhagavad Gītā and those of the Christian mystics of the middle ages, will find an account of the latter in the dissertation of M. Charles Schmidt, Professor of Theology at Strasburg, entitled, “*Études sur le Mysticisme Allemand du XIV^e Siècle*,” in the *Mémoires de l’Institut de France, Mémoires de l’Académie des Sciences Morales et Politiques*, t. ii 1847.

part,' &c. We have not yet got the dogmatic idea of Purusha = pure śāyin.

"As regards *gati*, I agree with you that the essence of the image is rather *end* than *way*. It is sufficient to observe how this word is associated with *kāsthā*, e.g., in the Katha Upanishad, iii. 11, or is simply replaced by the latter, for instance, in the Alpastamba-dharma-sūtra, i. 22. 7 (p. 39, Buhler's edition), *sa* (ātman) *sarvam*, *paramā kāsthā*. . . *sa vai vai bhājanam puram*."

I make a further quotation on the same subject from Prof. Monier Williams's work, "Indian Wisdom," &c. (pp. 143 f. note). "Dr Lorinser, expanding the views of Professor Weber, and others, concerning the influence of Christianity on the legends of Krishna, thinks, that many of the sentiments of the Bhagavad-Gītā have been directly borrowed from the New Testament, copies of which, he thinks, found their way into India about the third century, when he believes the poem to have been written.* . . . He seems, however, to forget, that fragments of truth are to be found in all religious systems, however false, and that the Bible, though a true revelation, is still in regard to the human mind, through which the thoughts are transfused, a thoroughly Oriental book, cast in an Oriental mould, and full of Oriental ideas and expressions. Some of his comparisons seem mere coincidences of language, which might occur quite naturally and independently. In other cases, where he draws attention to coincidences of ideas, — as, for example, the division of the sphere of self-control into thought, word, and deed, in chap. xviii. 14-16, &c., and of good works into prayer, fasting, and almsgiving, how could these be borrowed from Christianity when they are also found in Manu, which few will place later than the fifth century B.C. ? . . . Nevertheless, something may be said for Dr Lorinser's theory." Some further remarks are made on the same subject, in pp. 153 ff., which are adverse to that theory

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* In a previous page (137) Professor Williams says, that the author of the Bhagavad-Gītā, "is supposed to have lived in India during the first or second century of our era," and in a note he adds "Some consider that he lived as late as the third century, and some place him even later, but with these I cannot agree."

It is, perhaps, but just that, in presenting a collection of some of the best sentiments which are to be found in Sanskrit writers, I should advert to the fact, which, however, is already well known, that the moral and religious ideas of the Indians are not all of the same noble and elevated character, but offer a mixture of good and bad, of pure and impure,

πολλὰ μὲν ἐσθλὰ μεμιγμένα, πολλὰ δὲ λυγρά

“Many good (things), and many bad, mingled”

The Mahābhārata itself has in two of its books collections, identical in purport, of sometimes immoral Macchiavellian maxims, one of which has been translated in pp 113 and 293, No ccxix. Some further specimens of the same kind may be found in the Supplement to the appendix, p 360 ff. And are not even the literatures, whether sacred or profane, of all countries, more or less, disfigured by something repugnant to the moral sense?

J M.

EDINBURGH, July, 1879.

METRICAL TRANSLATIONS FROM SANSKRIT WRITERS.

— —

I. Consequence of the knowledge of the self-existent Soul

Atharvaveda x 8, 44

The happy man who once has learned to know
The self-existent Soul, from passion pure,
Scienc, undying, ever young, secure
From all the change that other natures show,
Whose full perfection no defect abates,
Whom pure essential good for ever sates,—
That man alone, no longer dreading death,
With tranquil joy resigns his vital breath

II. The Great Spirit

Śvetāśvatara Upanishad iii 19.

No hands has He, nor feet, nor eyes, nor ears,
And yet He grasps, and moves, and sees, and hears
He all things knows, Himself unknown of all,
Him men the great primeval Spirit call

III. Devotion to the God of gods.

Vikrama-charita 232.

O God of gods, Thou art to me
 A father, mother, kinsmen, friends ;
 I knowledge, riches, find in Thee ;
 All good Thy being comprehends

IV Hymn addressed to Vishnu by the Heretics.

Raghuvansa x. 15, ff

To Thee, creator first, to Thee,
 Preserver next, destroyer last,
 Be glory, though but one, Thou hast
 Thyself in act revealed as three.

As water pure from heaven descends,
 But soon with other objects blends,
 And various hues and flavours gains,
 So moved by Goodness, Passion, Gloom,*
 Dost Thou three several states assume,
 While yet Thine essence pure remains.

Though one, Thou different forms hast sought,
 Thy changes are compared to those
 Which lucid crystal undergoes.
 With colours into contact brought

Unmeasured, Thou the worlds dost mete
 Thyself though no ambition fires,
 'Tis Thou who grantest all desires.
 Unvanquished, Victor, Thee we greet.

* See the prose translation of No. IV in the Appendix

A veil, which sense may never rend,
Thyself,—of all which sense reveals
The viewless source and cause—conceals
Thee saints alone may comprehend

Thou dwellest every heart within,
Yet fillest all the points of space,
Without affection, full of grace,
Primeval, changeless, pure from sin ;

Though knowing all, Thyself unknown,
Self-sprung, and yet of all the source,
Unmastered, lord of boundless force,
Though one, in each thing diverse shown

With minds by long restraint subdued,
Saints, fixing all their thoughts on Thee,
Thy lustrous form within them see,
And ransomed, gain the highest good

Who, Lord, Thy real nature knows ?
Unborn art Thou, and yet on earth
Hast shown Thyself in many a birth,
And, free from passion, slain Thy foes.

Thy glory in creation shown,
Though seen, our reason's grasp transcends
Who, then, Thine essence comprehends,
Which thought and scripture teach alone ?

Ungained, by Thee was nought to gain,
No object more to seek Thy birth,
And all Thy wondrous deeds on earth,
Have only sprung from love to men.

With this poor hymn though ill-content,
We cease —what stays our faltering tongue ?

We have not half Thy glories sung,
But all our power to sing is spent

V. *Empreachment, and Vindication, of the Divine
Government*

Mahābhārata iii 1124 ff

DRAUPADI *speaks*

Beholding noble men distrest,
Ignoble men enjoying good,
Thy righteous self by woe pursued,
Thy wicked foe by fortune blest,
I charge the Lord of all—the strong,
The partial Lord—with doing wrong

His dark, mysterious, sovereign will
To men their several lots decrees ;
He favours some with wealth and ease,
Some dooms to every form of ill

As puppets' limbs the touch obey
Of him whose fingers hold the strings,
So God directs the secret springs
Which all the deeds of creatures sway

In vain those birds which spunges hold
Would seek to fly : so man, a thiall,
Fast fettered ever lives, in all
He does or thinks by God controlled

As trees from river-banks are riven
And swept away, when rains have swelled
The streams, so men by Time impelled
To action, helpless, on are driven

God does not show for all mankind
 A parent's love, and wise concern ,
 But acts like one unfeeling, stern,
 Whose eyes caprice and passion blind.

YUDHISHTHIRA *replies*

I've listened, loving spouse, to thee,
 I've marked thy charming, kind discourse,
 Thy phrases turned with grace and force,
 But know, thou utterest blasphemy

I never act to earn reward ;
 I do what I am bound to do,
 Indifferent whether fruit accrue ,
 My duty I alone regard

Of all the men who care profess
 For virtue—love of that to speak—
 The unworthiest far are those who seek
 To make a gain of righteousness

Who thus—to every lofty sense
 Of duty dead—from each good act
 Its full return would fain extort ;—
 He forfeits every recompense.

Love duty, thus, for duty's sake,
 Not careful what return it brings :
 Yet doubt not, bliss from virtue springs,
 While woe shall sinners overtake.

By ships the perilous sea is crossed ;
 So men on virtue's stable bark
 Pass o'er this mundane ocean dark,
 And reach the blessed heavenly coast.

If holy actions bore no fruits ;
If self-command, beneficence,
Received no fitting recompense ,
Then men would lead the life of brutes

Who then would knowledge toil to gain ?
Or after noble aims aspire ?
O'er all the earth delusion dire
And darkness deep and black would reign.

But 'tis not so , for saints of old
Well knew that every righteous deed
From God obtains its ample meed .
They, therefore, strove pure lives to lead,
As ancient sacred books have told

The gods—for such their sovereign will—
Have veiled from our too curious ken
The laws by which the deeds of men
Are recompensed with good and ill.

No common mortal comprehends
The wondrous power, mysterious skill,
With which these lords of all fulfil
Their high designs, then hidden ends.

These secret things those saints descry
Alone, whose sinless life austere
For them has earned an insight clear,
To which all mysteries open lie

So let thy doubts like vapours flee,
Abandon impious unbelief ,
And let not discontent and grief
Disturb thy soul's serenity

But study God aright to know,
That highest Lord of all revere,
Whose grace on those who love him here
Will endless future bliss bestow

DRAUPADI rejoins

How could I God, the Lord of all,
Contemn, or dare His acts arraign,
Although I weakly thus complain ?
Nor would I virtue bootless call

I idly talk ; my better mind
Is overcome by deep distress,
Which long shall yet my heart oppress
So judge me rightly ; thou art kind.

VI The Divine Sovereignty

Mahābhārata v 916 f

The Lord all creatures' fortunes rules ,
None, weak or strong, His might defies ,
He makes the young and simple wise ,
The wise and lean'd he turns to fools

VII. All sins known to the gods

Mahābhārata xii. 7058 , iii 13754

Poor uninstructed mortals try
Their wilful sins from view to screen
But though by human eyes unseen,
The gods their guilty deeds descry

VIII. Secret sin not unobserved

Manu viii. 84, 91, iv. 161, *Mahābhārata* i. 3015, 3018

"None sees me" . so when bent on sin,
The fool imagines, madly bold,
For gods his evil deeds behold;
The Soul, too, sees, the man within

IX. The wise corrected by adhire: the bad checked
by punishment

Mahābhārata v. 1252.

Their teacher's words correct the wise,
And rulers stern the bad chastise,
The judge who dwells 'mid Hades' gloom
Awards the secret sinner's doom.

X. Ill-gotten gains fail to benefit

Mahābhārata v. 1251 f

When men unjustly-gotten gains
Employ unsightly rents to hide,
Each ancient rent unveiled remains,
While new ones gape on every side

XI. The Genesis of Rudra.

Mahābhārata xii 2791-3

Whence springs the god whom mortals fear,
The god with awful form severe?
From sin destroying Rudra springs,
On this our world who ruin brings.

He is that self who dwells within,
 In men, the source and seat of sin,
 Which plunges both in woe, the good,
 As well as all the guilty brood

XII The gods give wisdom to those whom they favour,
 and render sleep.

Mahābhārata v 1222, ii 2669 ff

The gods no club, like herdsmen, wield
 To guard the man they deign to shield
 On those to whom they grace will show
 They understanding sound bestow,
 But rob of sense and insight all
 Of whom their wrath decrees the fall.
 These wretched men,—then minds deranged,—
 See all they see distorted, changed,
 For good to them as evil looms,
 And folly wisdom's form assumes

XIII Good and evil not always apparent at first sight

Mahābhārata v 1451

That loss from which advantage springs
 Can ne'er a real loss be deemed,
 And that is not true gain esteemed
 Which soon, or later, ruin brings

XIV The same.

Mahābhārata iii. 87, xii 3855.

Oft ill of good the semblance bears,
 And good the guise of evil wears

So loss of wealth, though binging pain,
 To many a man is real gain,
 While wealth to others proves a bane;
 Its hoped-for fruits they seek in vain.

XV Fools mistake evil for good

Mahābhārata v 1155

Esteeming real loss as gain,
 And real gain as evil, fools
 Whom lawless passion ever rules,
 For bliss mistake their greatest bane.

XVI A doomed man is killed by any thing

Mahābhārata vii 429.

When men are doomed without respite,
 Even straws like thunderbolts will smite.

XVII. The same

Mahābhārata xiii 7607

A man, until his time arrives,
 Though pierced by hundred darts, survives,
 While he whose hour of death is nigh,
 Touched only by a straw, will die

XVIII. Take no thought for your life, what ye shall eat, &c

(Matthew vi 25 f.)

Hitopadeśa i 171 (or 189).

Shall He to thee support refuse
 Who clothes the swan in dazzling white,
 Who robes in green the parrot bright,
 The peacock decks in rainbow hues?

XIX The same

Viddha Chāṇakya x 17

With fervent hymns while I great Viṣṇu laud,
 The gracious, mighty, all-sustaining god,
 How can I, faithless, for subsistence fear ?
 Does he for babes their mother's milk prepare,
 And will he not his ever-watchful care,
 Extend o'er all their future life's career ?

XX. Faith in Holy Scripture

Mahābhārata m. 13461^b, 13463

Profane, unhappy doubters miss
 Both present joy and future bliss
 Faith is that sign by which the wise
 A man's redemption recognise.
 All baseless, fruitless reasonings leave ;
 With faith to holy scripture cleave.

[The verses, of which the following is a free translation, and the next citation, have an interest, as showing that the same conflict with which we are familiar in our own day between the vindicators and the opponents of a supernatural revelation, was hotly waged in India in early times]

XXI. An Indian Free-thinker's Fate

xii 6736, ff , xii 2980

While yet a human form I bore,
 I loved profane and useless lore ;
 Contemned the Scriptures, steeped in pride,
 And took poor reason for my guide.

In halls where reverend scholars met
 To talk, and questions deep debate,
 I liked to argue, plied the rules
 Of logic, called the Brahmans fools,
 Oft battering hard with impious knocks
 My grave opponents orthodox.
 Untaught in sacred wisdom's school,
 A doubtor, unbeliever, fool,
 In every point the truth I missed,
 A vain, pretentious, sciolist,
 Who others viewed with scornful eyes,
 And deemed myself most learn'd and wise.
 Now mark the retribution meet
 Of this my doubt and self-conceit !
 Behold me here a jackal born,
 Who once the Vedas dared to scorn !
 But now my hope is this, perhaps
 When many, many days elapse,
 From this brute form I shall escape,
 And gain once more my human shape.
 Devoutly then, with right good-will,
 Shall I religious rites fulfil,
 With liberal gifts the priests delight,
 And 'gainst my lawless senses fight,
 Will real knowledge seek, and shun
 Whate'er I ought to leave undone.

XXII The Indian Rationalist in Ancient Times.

Mahābhārata xiii 2194 ff, xii 2980

The man who on the Vedas looks
 As unauthoritative books,
 Who breaks their rules, and spurns all law,
 Down on his head must ruin draw.
 The Brahman who, in vain conceit,

With scorn those scriptures dares to treat,
 Who shallow, yet acute and smart,
 On logic dotes, that worthless art,
 Who, versed in all its tactics, knows
 His simpler brethren how to pose,
 Who subtly syllogizing speaks,
 In wordy war to conquer seeks,
 Who Biahmans good and true reviles,
 At all they say contemptuous smiles,
 The truths they urge with doubt receives,
 And absolutely nought believes,—
 That man, in speech so sharp and wild,
 Is nothing better than a child
 Nay worse . the wisest men and best
 That wrangler as a dog detest
 For just as dogs assail their prey,
 With savage growls, and rending, slay,
 So too these noisy scoffers strive
 The Scriptures into shreds to rive

XXIII. Denial of a future life and of a God, and ridicule
 of the doctrine of final liberation as nothing else
 than annihilation.

Naishadha Charita xvii. 45

The scripture says, the bad begin,
 When dead, with woe to pay for sin,
 While bliss awaits—a happier birth—
 The good whene'er they quit the earth.
 But here the virtuous suffer pain,
 The bad by vice enjoyment gain.
 How, then, this doubtful case decide ?
 Tell what is urged on either side.

Did God exist, omniscient, kind,
 And never speak His will in vain,
 'Twould cost Him but a word, and then
 His suppliants all they wish would find
 If God to men allotted woe,
 Although that woe the fruit must be
 Of men's own actions, then were he
 Without a cause his creatures' foe,—
 More cruel, thus, than men, who ne'er
 To others causeless malice bear.

In this our state of human birth
 Man's self and Brahma co-exist,—
 As wise Vedantists all insist,—
 But when this wretched life on earth
 Shall end, and all redemption gain,
 Then Brahma shall alone remain.
 A clever doctrine here we see !
 Our highest good to cease to be !

XXIV. Jābālī's Sophistical discourse and Rāma's reply

Rāmāyaṇa, ii. 108 and 109 (Bombay edition, and ii 116 and 118, Gorresio's edition).

Rāma, the eldest son of Daśaratha, King of Ayodhyā, by his queen Kauśalyā, and the destined heir of his father, consented to go into banishment, in consequence of the action of Kaikeyī, another of the wives of his father, to whom the latter had once promised that her son should be his successor. Rāma's banishment was very much against his father's will, and occasioned him great grief, but he felt himself obliged to permit the fulfilment of his promise, on which Kaikeyī insisted. Bharata, the son of Kaikeyī, who was absent from Ayodhyā when Rāma left it, and had no desire to supplant his brother, was sent for on his father's death, but refused to be installed as king in his stead, and followed Rāma into exile, with the view of induc-

ing him to return home. Rāma, however, though the kingdom was offered to him by Bharata, refused to accept it, and declared he would abide by his father's decision (See Prof Monier Williams' "Indian Epic Poetry," pp 67-71) The Brahman Jābāli now endeavours to persuade Rāma to disregard his father's decision. The arguments which he employs, founded on immoral principles, are very freely reproduced in the following translation of most of his discourse. They represent the doctrines of the Chārvākas or Lokāyatikas, and tally with those ascribed to the Chārvākas in the Sarvadarśana-saṅgraha, and to Māyāmoha, the great deceiver, in the Vishnu Purāṇa, iii 18, 25 ff

See my article on these doctrines in the "Journal of the Royal Asiatic Society," vol xix. 299 ff (1862), and Prof Cowell's article on the Chārvāka system of philosophy, in the "Journal of the Asiatic Society of Bengal," for 1862, pp 371-390, in which a long and elaborate passage from the Uttara Naishadha of Śrīharsha, setting forth the same view, is translated. See also Prof Cowell's edition of Mr Colebrooke's Essays, i. 426 ff

When Rāma, loyal, gentle, good,
His brother's pleas had thus withstood,
The priest Jābāli sought once more,
By force of nihilistic lore,
And reasonings false, though kindly meant,
To turn the prince from his intent.

"Let no such thoughts thy conduct sway,
Or lead thee, to thy hurt, astray.
By thinking men despised, such rules
Are only fit for simple fools
What man by any real bands
To other men related stands?
And so 'tis but a fancy vain,
That one from others aught can gain
Alone each mortal sees the light,
Alone he disappears in night.

That man, O king, himself deceives,
Whoe'er to others fondly cleaves,
And one with love his mother names,
Another for his father claims.

As men who leave their village home,
In distant lands a while to roam,
In some strange hamlet rest one day,
And in the morning go their way,
So men's relations, too, their ties
With parents, children, all they prize,
Can only for a moment last,
And who would care for what is past ?

What is thy father now to thee,
Or thou to him ? thy course is free.
His promise now thou needst not heed,
But quit these woods, and homeward speed.
Thy sire has thither gone where all
Must go at fate's resistless call
No longer weakly play the fool ;
The throne is thine , thy people rule,
Who now, thine absence mourning, burn
With strong desire for thy return
 I pity those, who, self-subdued,
In virtue sought their highest good,
Who here misled by lore unsound,
Renounced the bliss they might have found ,
And who far, far, from gaining heaven,
For which they long and hard had striven,
Are plunged in dark extinction, sleep
A sleep unending, dreamless, deep.

What fools are men who waste their bread
On senseless offerings to the dead !
The dead no more exist : what good
Can nothings ever get from food ?

If food, by one when eaten here,
 Another sates, far off or near,
 Then why should men provision make
 For travel? victuals with them take?
 For why not offer Srāddhas,* pray,
 To kinsmen journeying far away?
 [And might not men upon the roof
 Make others eat for their behoof?]+
 Why, why, are simple men beguiled
 By books which learned men compiled,
 Which scores of useless rites ordain,
 And swarm with precepts false and vain?
 Such books were meant as charms to act
 On silly men, and gifts extract,
 To fill the coffers of the priests,
 Those pampered guests at sumptuous feasts.

[To us no sacred texts are given,
 Unerring, perfect, dropped from heaven.
 No lore inspired, no truths supplied
 From source supernal, men to guide,
 Have ever reached this world . in vain
 Such fancied aid they seek to gain.
 Who thus expects, could also dream
 The sky with blooming flowers might teem! ‡
 Truth only then is gained, when sought
 By power of logic, force of thought
 For truth so found alone I care,
 And such as you my view will share] §

* This is the Sanskrit word for offerings to the dead

† This interpolated verse is from the Sarvadarśana-sangraha.

‡ A "sky flower" is in Indian writers an image of impossibility

§ These twelve lines within brackets are a largely expanded version of a verse in the Vishnu Purāṇa in 18, 30. See my

No heaven, no hell, exists, believe
 Alone in what thine eyes perceive,
 And all as non-existent slight
 Whose form eludes thy trusty sight."

[Since life is short, the quest of joy
 Should all a mortal's hours employ
 If scanty means the power deny
 His cravings all to gratify,
 With borrowed money let him feast,
 Till all his credit shall have ceased] *

When thus the unbelieving priest,
 His subtle lies to vent had ceased,
 Then Rāma made this wise reply,
 Unmoved by all his sophistry.
 "Thou would'st that I should cast aside
 Good faith and truth,—my joy and pride,—
 That I may present good secure,
 And flee the ills I now endure
 Thou would'st persuade me not to dread
 The pains that wait the wicked dead,
 Thou would'st that men should all despise,
 With scorn reject as silly lies,—
 The earnest words of all who teach
 A future life, and duty preach
 Thy words, I know, are kindly meant,
 But thou hast failed in thine intent.
 As wholesome words at first they sound,
 But proved, are false and noxious found.
 A show of right they have, but tried,
 They cannot reason's test abide

article in the Journal R. A. S., above referred to, pp. 301 ff',
 where the verse is numbered as 23.

* These six lines in brackets are paraphrased from a line
 in the Sarvadarśana-angraha

Believe me, all the good and wise
 That foolish, wilful, man despise,
 From virtue's path aside who turns,
 And all restraints impatient spurns
 By conduct only men we know,
 As pure and noble, vile and low,
 Their natures we can only test,
 As acts those natures manifest.
 Should I the sacred books despise,
 And act as thou dost now advise,—
 Would I not all the world delude
 By seeming noble, pure, and good,
 While I was vicious, vile, and base,
 A blot upon the royal race ?

If virtue's garb assuming, I
 Should virtue by my deeds deny,
 Should lead a base and vicious life,
 With order, law, and right at strife,
 How could I, leading men astray,
 By such a course, from wisdom's way,
 Aught else but condemnation stern
 From righteous men and sages earn ?
 By such a course should I not miss
 Both present joy, and heavenly bliss ?
 The kings their subjects' weal who seek
 Should never fail the truth to speak,
 Whatever promise once they make,
 Though tempted, they should never break.
 The good examples rulers give
 Direct their people how to live,
 For common mortals watch the great,
 And all their doings imitate.
 A righteous king will rule by truth,
 And temper, too, his acts with ruth.
 When truth abides its guiding law,
 Then kingly sway is free from flaw.

Both gods and holy seers delight
In those who practise truth and right,
Though such on earth no bliss attain,
The highest future good they gain.

Good faith and truth are virtue's root,
From them abundant blessings shoot
Truth rules supreme on earth, and nought
Surpassing truth can e'er be thought.
All holy rites, all acts austere,
The sacred books which men revere,—
Which duty's laws and forms disclose,—
These books themselves on truth repose
Why should I then be led astray
My sire's command to disobey?
No fancied good, no dazzling lure,
My sense of right shall e'er obscure,
Or tempt me under foot to tread
My sacred promise to the dead.

As Rāma his advice despised,
Jābālī thus apologised:—

“No nihilistic lore I preach,
That nought exists, I do not teach.
Believe me prince, I only seek
What suits the occasion best, to speak.
At first I deemed it wise and kind
To try to make thee change thy mind,
But seeing thus thy settled mood,
I cannot longer find it good
To play the sceptic, but will now
The old established creed avow.
But should I find it opportune,
I'll turn again a sceptic soon.”

[The nine verses with which this section concludes are

marked by Schegel as interpolations, but they are found in the Bombay edition. In one of them (v. 34) Buddha is mentioned and compared to a thief (*Yathā hi choras sa tathā hi Buddhah*). I have not noticed any reference to Buddha in the Mahābhārata, unless there be an allusion to him in the following half verse, xii 7124, which is repeated in verses 9034 and 10517 *Etad buddhvā (buddhyā in verse 10517) bhaved buddhah kim anyad buddha-lakshanam* "Understanding this, a man will become intelligent (*buddhah*). What other mark of an intelligent man (*buddhah*) is there?"

The words of which the following lines are a free translation purport to have been addressed by Lakshmana to his brother Rāma, when the latter was overwhelmed with grief on hearing a false rumour of the death of his wife Sītā. Rāma is not stated to have made any reply, but his answer to Jābālī may be regarded as expressing the sentiments which the poet assigned to his hero, as in consonance with his whole character.

XXV. Virtue Unreal and Useless

Rāmāyana vi 83, 14 ff, Bomb Ed, and vi 62, 15 ff,
Gorr Ed

My brother dear, thy life is pure ;
Thou spurnest every sensual lure ,
Thy conduct all is noble, just ;
The world, secure, thy word can trust
Yet what does all this virtue boot ?
To thee it brings no meed, no fruit ;
For thou art crushed by ills : I deem
That virtue is a baseless dream.
Our senses outward objects show ;
And thus that such exist we know.
Of virtue no such form I see,
And deem it a nonentity.
Were virtue real, then thy fell
And hateful foe would sink to hell ;

METRICAL TRANSLATIONS

Whilst thou, so righteous, true and good,
By ill wouldst be no more pursued
But now, when he enjoys success,
Whilst thou art plunged in deep distress,
I learn by demonstration strong,
That wrong is right, and right is wrong ;
I see,—it needs no insight nice,—
That vice is virtue, virtue vice
The righteous pine, the wicked thrive ,
Why vainly after virtue strive ?

In virtue, then, no more confide ,
If thou would'st turn thy fortune's tide,
With vigour act , arise, arise ,
And thine own greatness recognise

XXVI The Rule of Duty difficult to ascertain.

Mahābhārata III 17402.

The principles of duty lie
Enveloped deep in mystery
On what can men their conduct found ?
For reasonings lack all solid ground ,
The Veda with itself conflicts,—
One text another contradicts ,
No muni old, however wise,
A sure unerring norm supplies
The only rule is —ne'er forsake
The beaten road the many take

XXVII Preparation for Death

Mahābhārata XII 12078 ff , 12447 ff

Before King Yama's * awful band
Arrives, to speak its lord's command,

* Yama is the ruler of the dead, the Indian Pluto

And bear thee to the realms of death,—
 Whilst yet thou draw'st thy vital breath,—
 My son, in grave and earnest mood,
 Strive after right and rectitude
 Before the Ruler of the dead
 Resistless, unpassioned, dread,
 Thy life, with every root and stay,
 And bond of kinship, tears away,
 Before the deadly tempest blows,
 Which Yama's near approach foreshows;
 Before the regions of the sky
 Begin to whirl before thine eye,
 Before thine ear to every sound
 Is closed, and terror reigns around;
 While yet thou art respited, care
 For things unseen, for death prepare,
 And sunk in meditation deep,
 The fruits of holy knowledge reap.
 Before the memories of thy life,—
 So oft with right and good at strife,—
 Of acts of thoughtless folly, rise,
 To vex thy soul, now thou art wise,—
 That only real treasure store,
 Which thou shalt keep for evermore
 Before decay thy body wears,
 And with it strength and beauty bears,
 Those noblest treasures hoard in haste,
 Which neither time nor chance can waste.
 Before disease, stern charioteer,
 Thy dire destroyer, death brings near,
 Whose force thy feeble frame shall rend,—
 In rites austere thy moments spend
 Before the hideous wolves which dwell
 In mortals' bodies, fierce and fell,
 Assail thy life on every side,
 On virtue's pathway onward stride.

Make haste, before the fatal gloom
 Round thy lone road begins to loom,
 Before thine eye the golden trees
 Above the mountain's summit sees.*
 Before from wisdom's hallowed way
 By evil men thou'rt led astray,—
 Misled by foes that look like friends,—
 With ardour seek the highest ends.

With ceaseless care amass that wealth
 Which neither thieves can filch by stealth,†
 Nor greedy tyrants snatch away,
 Which even in death shall with thee stay

The treasures which thou thus dost gain
 For ever shall thine own remain
 Unshared shalt thou enjoy the meeds
 Acquired by thine own righteous deeds

Dismissing every vulgar care,
 For yonder nobler life prepare
 To earth's attachments bid adieu,
 And fix on higher bliss thy view
 The road which thou dost traverse swarms
 With foes, with hornets' hideous forms
 Guard, then, thy works, as thou dost go,
 Against the assaults of every foe

When men with fear and anguished heart,
 From hence to worlds unknown depart,
 No band of kinsmen dear, or friends
 With loving care their path attends.
 Of what avail are stores untold,
 Of jewels, silver, gems, and gold,
 When, as the body's powers decay,

* The commentator states that to see golden trees is a sign of approaching death (*Hu anyā-vriksha-dāśanam mānana-chihnam*).

† Compare Matthew vi. 19 ff., Luke xii. 33.

The living spirit flits away ?
 Not all Kuvera's * wealth could buy
 A single hour of bliss on high,
 Or those dire future pains avert,
 Which justice claims for ill-desert

When mortals leave behind them here
 Their wealth, their friends, their kinsmen dear,
 Have they no comrades on the road
 Which leads to Yama's dread abode ?
 Yes, all the deeds that men have done,
 In light of day, before the sun,†
 Or veiled beneath the gloom of night,
 The good, the bad, the wrong, the right,
 These, though forgotten, reappear,
 And travel, silent, in their rear

And when—their journey at an end,—
 The dead before King Yama bend,
 And from his lips the doom await
 Which settles all their future fate,
 What fittest witness then can rise
 To speak the truth without disguise,
 And all those deeds and thoughts reveal
 Which living men would fain conceal,
 As well as those good acts to tell
 On which fond memory loves to dwell ?
 The conscious soul, the past which knows,
 Itself that past can best disclose,
 And all the secrets bring to light
 Which once were closely wrapped in night

Men living ever sinless here,
 Shall soar to yonder higher sphere,
 And, clothed in bodies bright and pure,
 Shall gain the meeds their deeds ensure.

* The god of wealth

† 2 Samuel xii 12.

XXVIII. *The only inseparable friend**Manu viii 17 ; and iv 239 ff*

Our virtue is the only friend
 That follows us in death :
 All other ties and friendships end
 With our departing breath.
 Nor father, mother, wife, nor son,
 Beside us then can stay,
 Nor kinsfolk ; virtue is the one
 Companion of our way.
 Alone each creature sees the light,
 Alone the world he leaves ;
 Alone of actions wrong or right
 The recompense receives.
 Like log or clod, beneath the sod
 Their lifeless kinsmen laid,
 His friends turn round and quit the ground ;
 But virtue speeds the dead.
 Be then a hoard of virtue stored,
 To help in day of doom
 By virtue sped, we cross the dread,
 Immeasurable, gloom.

XXIX "What is your life ? It is even a vapour "

(James iv 14 ; 1 Peter v 8)

Mahābhārata xii 12050 ff.

The body—is it not like foam
 The tossing wave an instant cresting ?
 In it the spirit, bird-like, resting,
 Soon flies to seek another home
 In this thy frail abode, so dear,
 How canst thou slumber free from fear ?
 Why dost thou not wake up, when all

Thy watchful enemies ever seek
To strike thee there where thou art weak,
To bring about thy longed-for fall ?

Thy days are numbered,—all apace
Thy years roll on,—thy powers decay
Why dost thou vainly then delay,
And not arise, and haste away
To some unchanging dwelling-place ?

XXX. No distinctions in the grave

Mahābhārata xi 88 ff, 116 ff

Enslaved by various passions, men
Profound self-knowledge fail to gain
Some yield to pride of birth, and scorn
All those in humbler stations born.
By wealth elated, some look down
On mortals cursed by Fortune's frown ;
While others, trained in learning's schools,
Contemn the unlearned, and call them fools
All quickly other's faults discern ,
Their own to check they never learn.
But soon a time arrives when all
The wise, the foolish great and small,
The rich, the poor, the high, the low,
The proud, the humble hence must go
Within the graveyard lone reched,
Their pomp, their rags, they leave behind
Soon, soon their lifeless frames a prey
Become to sure and sad decay
When forms, once fair, of flesh are left,
And skeletons alone are left,
Say, then, of all the bones around,
That strew the sad funereal ground,
What eye has power to recognize
Those of the rich, the great, the wise ?

When all by death's impartial blow
 Shall, undistinguished, soon lie low,
 Oh, why should now the proud, the strong,
 The weak, the lowly, seek to wrong ?
 Whoe'er, before the eyes of men,
 Or when removed beyond their ken,
 Will heed this warning kind, though stern,
 The highest future good shall earn.

XXXI "For we brought nothing into this world, and it
 is certain we can carry nothing out"—(1st Epistle to
 Timothy vi 7.)

Mahābhārata xii 3892^b f.

Wealth either leaves a man, O king !
 Or else a man his wealth must leave.
 What sage for that event will grieve,
 Which time at length must surely bring ?

XXXII How the Wise Ought to Live: a Dialogue *

Mahābhārata xii. 6526 ff (= 9932 ff), 8307 ff

SON.

Since soon the days of mortals end,
 How ought the wise then lives to spend ?
 What course should I, to duty true,
 My sue, from youth to age pursue ?

FATHER.

Begin thy course with study, store
 The mind with holy Vedic lore.
 That stage completed,—seek a wife,
 And gain the fruit of wedded life,

* This dialogue is referred to in p 351 f. of Prof. Max Muller's Hibbert Lectures.

A race of sons, by rites to seal,
 When thou art gone, thy spirit's weal.
 Then light the sacred fires, and bring
 The gods a fitting offering
 When age draws nigh, the world forsake,
 Thy chosen home the forest make,
 And there, a calm, ascetic sage,
 A war against thy passions wage,
 That, cleansed from every earthly stain,
 Thou may'st supreme perfection gain.

SON.

And art thou then, my father, wise,
 When thou dost such a life advise?
 What wise or thoughtful man delights
 In formal studies, empty rites?
 Should such pursuits and thoughts engage
 A mortal more than half his age?
 The world is ever vexed, distressed,
 The noiseless robbers * never rest.

FATHER.

Tell how the world is vexed, distressed;
 What noiseless robbers never rest?
 What means thy dark, alarming speech?
 In plainer words thy meaning teach.

SON.

The world is vexed by death, decay
 The frames of mortals wears away.
 Dost thou not note the circling flight
 Of those still robbers, day and night,

* Literally, "When the unfailing ones ever recur" (*amoghāsu patantīshu*). The Commentator explains *amoghāsu* as *āyur-harane saphālasu vātrīshu* "The nights, which are efficacious in carrying off life."

With stealthy tread which hurrying past,
 Steal all our lives away at last ?
 When well I know how death infests
 This world of woe, and never rests,
 How can I still, in thoughtless mood,
 Confide in future earthly good ?
 Since life with every night that goes,
 Still shorter, and yet shorter grows,
 Must not the wise perceive how vain
 Are all their days that yet remain ?
 We, whom life's narrow bounds confine,
 Like fish in shallow water, pine.

While men on other thoughts are bent,—
 Like those on gathering flowers intent,—
 As lambs by wolves are snatched away,—
 They fall to death a sudden prey,
 Before they yet the good have gained
 For which they every nerve had strained.

No moment lose, in serious mood
 Begin at once to practise good,
 To-morrow's task to-day conclude,
 The evening's work complete at noon —
 No duty can be done too soon.*
 Who knows whom death may seize to-night,
 And who shall see the morning light ?
 And death will never stop to ask,
 If thou hast done, or not, thy task
 While yet a youth, from folly cease ;
 Through virtue seek for calm and peace.
 So shalt thou here attain renown,
 And future bliss thy lot shall crown
 Death interrupts the futile dreams
 Of men who, plunged in various schemes,

Are thinking: "This or that is done,
 This still to do, that just begun."
 As torrents undermine the ranks
 Of stately trees that crown their banks,
 And sweep them downwards to the main,
 Death tears from earth those dicamers vain.

While some are all on traffic bent,
 And some on household cares intent,
 Are fighting hard with pressing need,
 And struggling wives and babes to feed,
 Or with some other ills of life
 Are waging an incessant strife,
 Death these hard toiling men uproots,
 Before they yet have reaped the fruits
 Of all their labour, all their thought,
 Of all the battles they have fought.

Death spares no class, no rank, nor age,
 He carries off the fool, the sage,
 The knave, the saint, the young, the old,
 The weak, the strong, the faint, the bold.

As soon as men are born, decay
 And death begin to haunt their way
 How can'st thou, thoughtless, careless, rest,
 When endless woes thy life infest,
 When pains and pangs thy strength consume,-
 Thy frame to dissolution doom?

Forsake the busy haunts of men,
 For there has death his favourite den.
 In lonely forests seek thy home,
 For there the gods delight to roam

Fast bound by old attachment's spell,
 Men love amid their kin to dwell
 This bond the sage asunder tears;
 The fool to rend it never cares.

* This simile is found in *Mahābhārata* xii. 8311

Thou dost advise that I should please
 With sacrifice the deities
 Such rites I disregard as vain ;
 Through these can none perfection gain.
 Why sate the gods, at cruel feasts,
 With flesh and blood of slaughtered beasts ?
 Far other sacrifices I
 Will offer unremittingly ,
 The sacrifice of calm, of truth,
 The sacrifice of peace, of ruth,
 Of life serenely, purely, spent,
 Of thought profound on Brahma bent *
 Who offers these, may death defy,
 And hope for immortality.

And then thou say'st that I should wed,
 And sons should gain to tend me, dead,
 By offering pious gifts, to seal,
 When I am gone, my spirit's weal.
 But I shall ask no pious zeal
 Of sons to guard my future weal
 No child of mine shall ever boast
 His rites have saved his father's ghost †
 Of mine own bliss I'll pay the price,
 And be myself my sacrifice

* *Brahma-yajne sthito munih*, i.e., "as a muni practising the Brahma-sacrifice" I have here ventured to take the compound word *Brahma-yajne*, as meaning a sacrifice of contemplation on Brahma, as most suitable to the state of a sage. Its recognized sense is that of the Vedic sacrifice, i.e., study of the Vedas, the word *Brahma* having also the meaning of Veda.—See Professor M. Muller's "Hibbert Lectures," p. 164

† By these words (in the original *na mām tūcayati prajā* "Offspring does not deliver me,") the practice of Śrāddhas, oblations to deceased ancestors, is rejected as useless

XXXIII "Take thine ease, eat, drink, and be merry"

Bhagavad Gītā xvi. 1 ff = *Mahābhārata* vi 1403 ff

On earth two classes live of men ,
And one is devilish, one divine ,
In one all noble virtues shine,
In th' other evil passions reign

From malice free, averse to strife,
Mild, bounteous, humble, calm, sincere,
Kind, holding other creatures dear,
The one are pure in heart and life

The others differ far from these ,
Impure, deceitful, haughty, vain,
Haish, cruel, causing others pain,
They only care themselves to please.

Such men enjoyment only prize,
And so, to sate impure desire,
By fraud and force they wealth acquire ;
And often thus soliloquize .

" This gained to-day ; I soon shall more
Acquire, on which my heart is set
From this and that I hope to get
Yet further means to swell my store

" One foe I've smitten ;—all the rest
Shall undergo a like defeat.
A mighty lord am I, complete
In all that makes a mortal blest.

“ I’m rich, can boast my noble birth ,
 With me what other creature vies ?
 I’ll lavish gold, I’ll sacrifice ;
 And lead a life of ease and mirth.”

So these deluded wretches think,
 On low and sensual pleasures bent ;
 But soon,—their brief existence spent,—
 They down to hell, condemned, shall sink.

XXXIV. *Final overthrow of the wicked*

Manu iv 170 ff.

Not even here on earth are blest
 Unrighteous men, who live by wrong
 And guileful arts who, bold and strong,
 With cruel spite the weak molest

Though goodness only bring distress,
 Let none that hallowed path forsake .
 Mark what reverses overtake
 The wicked after brief success.

Not all at once the earth her fruits
 Produces , so unrighteousness
 But slowly works, yet not the less
 At length the sinner clean uproots.

At first through wrong he grows in strength,
 He sees good days, and overthrows,
 In strife triumphant, all his foes ,
 But justice strikes him down at length.

Yes, retribution comes, though slow ,
 For if the man himself go free,
 His sons shall then the victims be,
 Or else his grandsons feel the blow.

XXXV Good and bad seem to be equally favoured here
not so hereafter.

Mahābhārata xii 2798

AILA says ·

Both good and bad the patient earth sustains,
To cheer them both the sun impartial glows,
On both the balmy an refreshing blows,
On both the bounteous god, Parjanya, rains.

KASYAPA replies

So is it here on earth, but not for ever
Shall bad and good be favoured thus alike,
A stern decree the bad and good shall sever,
And vengeance sure at last the wicked strike.
The righteous then in realms of light shall dwell,
Immortal, pure, in undecaying bliss,
The bad for long, long years shall pine in hell,
A place of woe, a dark and deep abyss.

XXXVI " Strait is the gate and narrow is the way which
leadeth unto life "

Mahābhārata xiv 2784

Heaven's narrow gate eludes the ken,
Bedimmed and dull, of foolish men.
Within that portal sternly barred,
To gain an entrance, O how hard !
What forms its bolts and bars ? the sin
Of those who seek to enter in.
Men generous, pure, and self-controlled,
Alone that heavenly door behold,
To such 'tis ever opened wide ;
They entering there, in bliss abide.

XXXVII. *No second youth to man.* (Compare Job xiv 7)

Kathāsan itsāgara lv. 110.

The empty beds of rivers fill again,
Trees, leafless now, renew their vernal bloom,
Returning moons their lustrous phase resume,
But man a second youth expects in vain.

XXXVIII *The lapse of time not practically noticed*

Subhāshitānava 255

Again the morn returns, again the night,
Again the sun, the moon, ascends the sky
Our lives still waste away as seasons fly,
But who his final welfare keeps in sight?

XXXIX "All men think all men mortal but themselves"

(Young's "Night Thoughts.")

Mahābhārata iii 17041

Is not those men's delusion strange,
Who, while they see that every day
So many sweeps from earth away,
Can long themselves t' elude all change?

XL. *Who are the really blind, deaf, and dumb?*

Dampatīśīlshū 26, *Prasāntanāmikā* 15

That man is blind whose inner eye
Can nought beyond this world descry,
And deaf the man on folly bent,
On whom advice is vainly spent
The dumb are those who never seek
To others gracious words to speak

XLI. Remember thy mortality.

Bhakti-dharm Śāntisataka, 35

Thou hear'st that from thy neighbour's stores
 Some goods by theft have vanished ; so,
 That none of thine by stealth may go,
 Thou sett'st a watch, and barr'st thy doors
 'Tis well : but know'st thou never fear
 When thou dost learn that every day
 Stein death from many a dwelling near
 A helpless victim tears away ?
 Deluded mortals, warning take,
 From such insensate slumber wake !

XLII. Sin removed by Repentance.

Manu xi. 228 , Mahābhārata iii. 13751^b ff, xiii 5534 ff

Whenever men with inward pain
 And self-reproach their sins confess,
 And steadfast never more transgress,
 Their souls are cleansed from every stain ,
 As serpents shed their worn-out skins,
 These men are freed from cast-off sins.

XLIII. Never do what would distress thee on a sick-bed.

Mahābhārata v. 1474^b f; xii 10559^b f

Such deeds as thou with fear and grief
 Would'st, on a sick-bed laid, recall,
 In youth and health eschew them all,
 Remembering life is frail and brief

XLIV. Men should think on their end.

Vṛiddha Chāṇakya, 14, 6.

Did men but always entertain
Those graver thoughts which sway the heart,
When sickness comes, or friends depart,
Who would not then redemption gain ?

XLV Men devout when in distress.

Subhāshitānava 163, *Vṛiddha Chāṇakya*, 176

In trouble men the gods invoke,
When sick, submit to virtue's yoke,
When lacking power to sin, are good;
When poor, are humble, meek, subdued.

XLVI Men love the fruits of virtue, not virtue itself.

Subhāshitānava 43

In virtue men have small delight,
To them her fruits alone are dear;
The fruits of sin they hate and fear,
But sin pursue with all their might

XLVII Effects of habitual sin and virtue respectively.

Mahāvibhāṣā v. 1242.

Sin practised oft,—experience shows,—
Men's understanding steals at length,
And understanding gone, the strength
Of sin unchecked, resistless grows
But virtue ever practised, lends
The understanding firmer sway,
And understanding day by day
More widely virtue's rule extends.

XLVIII A small part of the toil endured in gaining
wealth would ensure final emancipation

Panchatantra ii 127 (117 Bombay Ed.)

Fools endless labour, care and toil,
In storing earthly wealth endure
A hundredth part of all that toil
Would everlasting calm ensure.

XLIX Action keeping in view the future

Mohābhārata v 1248 f

Let all thy acts by day be right,
That thou mayst sweetly rest at night,
Let such good deeds thy youth engage,
That thou mayst spend a tranquil age
So act through life, that not in vain
Thou future bliss may'st hope to gain

L Daily self-examination

Sāṅgadhara's Puddhati, Niti 2

With daily scrutinizing ken
Let every man his actions try,
Enquiring "What with brutes have I
In common, what with noble men?"

LI Improvement of time

Sāṅgadhara's Puddhati, p 4

The sage will ne'er allow a day
Unmarked by good to pass away;
But waking up, will often ask,
"Have I this day fulfilled my task?
With this, with each, day's setting sun,
A part of my brief course is run"

LII. Virtue difficult, vice easy.

Itiopaḍeṣa ii 44

As stones rolled up a hill with toil and pain,
 Come quickly bounding backward o'er its side,
 'Tis hard the top of virtue's steep to gain,
 But easy down the slope of vice to glide.

LIII. "Gutta cabat lapidem," &c ; good slowly acquired

Vuddha Chāṇakya xii. 22

As water-drops, which slowly fall,
 A pitcher fill by ceaseless flow ;
 So learning, virtue, riches, all
 By constant small accessions grow

LIV. The condition of acquiring knowledge

Mahābhārata v 1537

How can the man who ease pursues,
 The praise of knowledge ever earn ?
 All those the path of toil must choose—
 Of ceaseless toil—who care to learn.
 Who knowledge seeks must ease refuse ;
 Who ease prefers must knowledge lose

LV Knowledge a treasure which cannot be lost

Chāṇakya 5

With knowledge, say, what other wealth
 Can vie, which neither thieves by stealth
 Can take, nor kinsmen make their prey,
 Which lavish'd, never wastes away.

LVI *Ars longa, vita brevis* · The essence of
books to be got

Vṛddha Chāṇakya xv 10

The list of books is long , mishaps arise
To bar the student's progress ; life is brief ;
Whatever, then, in books is best and chief,
The essence, kernel,—that attracts the wise.

LVII The Condition of Mortality.

Rāmāyana (Bombay Edition) ii 105 16, (= *MBh* xi 48, 55 ;
xii 828, 5683 , 8255 ff , 12501 , 12516 ff.)

In scatterings end collections all ;
High towering piles at length must fall ,
In parting every meeting ends ;
To death all life of creatures tends
The early fall to earth is sure,
Of fruits on trees that hang mature
Of mortals here behold a type ;
They, too, succumb, for death when ripe
As houses fall when long decay
Has worn the posts which formed their stay,
So sink men's frames, when age's course
Has undermined their vital force.

The nights which once have passed away,
And mingled with the morning ray
Return no more,—as streams which blend
With ocean, there for ever end

Revolving ceaseless, night and day,
The lives of mortals wear away ;
As summer's torrid solar beams
Dry up the ever lessening streams.

In hours when men at home abide,
Death, too, reposes by their side ;

When forth they issue, day by day,
 Death walks companion of their way ;
 Death with them goes when far they roam ,
 Death with them stays, death brings them home.

Men hail the rising sun with glee,
 They love his setting glow to see,
 But fail to mark that every day
 In fragments bears their life away

All nature's face delight to view,
 As changing seasons come anew ,
 Few see how each revolving year
 Abridges swiftly man's career

As logs that on the ocean float,
 By chance are into contact brought,
 But, tossed about by wind and tide,
 Together cannot long abide ;—
 So wives, sons, kinsmen, riches, all
 Whate'er our own we fondly call,—
 Obtained, possessed, enjoyed, to-day,
 To-morrow all are snatched away.

As, standing on the road a man
 Who sees a passing caravan,
 Which slowly winds across the plain,
 Cries, " I will follow in your train ;"
 So men the beaten path must tread
 On which their sires of yore have led.

Since none can nature's course elude,
 Why o'er thy doom in sorrow brood ?

LVIII *The Mysteries of Destiny.*

Mahābhārata xii 846 f , 854 ff.

How strange, to all her course who mark,
 Must Fortune's ways appear, how dark !

For those she seems to favour most,
 By fatal ills are often crossed.
 The man who strongest seems to be,
 Is vexed by some infirmity.
 Oft rich men pine from lack of health,
 And gain scant good from all their wealth
 A prosperous youth, whose hopeful mood
 Foresees long years of coming good,
 To sudden, early death a prey,
 From all his joys is torn away :
 While oft a poor man, frail and worn,
 Lives out a hundred years, forlorn
 The poor man's wife, son after son
 Brings forth although he asks for none,*
 The rich man vainly seeks an heir ;
 No sons are granted to his prayer.
 The leech who other men can cure,
 Himself must sharp disease endure ,
 His skill, his learning, nought avail,
 His vaunted drugs and potions fail
 To ease his frame by pain oppressed,
 Or Death's foie doomed approach arrest
 And men whom study, deep and long,
 Has taught the rules of right and wrong,
 By women lured, misled by knaves,
 Of vice are often found the slaves.
 No prayers, no rites, no drugs, no spells,
 Can save the man whom death assails.
 Disease and death like wolves devour,
 None, strong or weak, elude their power ,
 Not even the king whose sway extends
 Supreme, to earth's remotest ends.

* The original may mean that the poor man does not wish either for so many, or for any, sons

LIX. The Same.

Mahābhārata iii 13851 ff, xii 12521 ff.

Men self-controlled, acute and wise,
 Oft fail their aims to realize.
 In vain they plan, in vain they strive ;
 Their schemes are foiled, they never thrive.
 While others worthless, base, or weak,
 Gain often all the good they seek.
 A man the scoundrel's part who plays
 Lives on in ease through all his days
 One favouring Fortune's gifts commands,
 Although he sits and folds his hands.
 Another, every nerve who strains,
 Gains no return for all his pains.
 A man who offspring lacks, adores
 The gods, and humbly sons implores.
 At length, in answer to his prayers,
 His spouse the longed-for children bears ;
 But ah ! they prove a wicked race,
 Who on their parents bring disgrace.*

LX. Contrasts of life.

Bhāṭi i, and *Subhāṣitārnava* 28, 313.

Hark ! here the sound of lute so sweet,
 And there the voice of wailing loud ;
 Here scholars grave in conclave meet,
 There howls the bawling drunkard-crowd ;

* Compare Ecclesiastes ix. 11, "I returned, and saw under the sun that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to men of understanding, nor yet favour to men of skill, but time and chance happeneth to them all."

Here charming maidens full of glee,
 There tottering, withered dames, we see
 Such light ! such shade ! I cannot tell
 If here we live in heaven or hell *

LXI. Means do not always lead to the desired ends

Mahābhārata xii. 831 (=xii. 6486^b f)

Friends cannot always bring us bliss,
 Nor foes suffice to bring us ill ;
 Wealth is not always won by skill,
 And rich men oft enjoyment miss

LXII The same.

Mahābhārata v 1430 (compare xiii 7597—7606)

The clever do not always wealth command,
 Nor stupid fools for lack of fortune pine ;
 The wise the course of mundane things divine ,
 No other men the secret understand

LXIII. Poverty lends a relish to food

Mahābhārata v 1144

The poor man daintier fare enjoys
 Than e'er his wealthy neighbours taste ,
 For hunger lends his food a zest,
 While plenty pampered palates cloy

* The expressions in this line are stronger than the original employs See prose translation in the Appendix.

LXIV. The Vanity of Human Ambition

Vishnu Purāna iv. 24, 48 ff.

How many kings—their little day
 Of power gone by—have passed away,
 While yet the stable earth abides,
 And all the projects vain derides
 Of men who deemed that She was theirs,
 The destined portion of their heirs !

With bright autumnal colours gay,
 She seems to smile from age to age,
 And mock the fretting kings who wage
 Fierce wars for Her,—for ampler sway.

“ Though doomed,” She cries, “ to disappear
 So soon, like foam that crests the wave,
 Vast schemes they cherish, madly brave,
 Nor see that death is lurking near.

“ And kinsmen, brothers, sons and sires,
 Whom selfish love of empire fires,
 The holiest bands of nature rend,—
 In bloody strife for Me contend

“ O ! how can princes, well aware
 How all their fathers, one by one,
 Have left Me here behind, and gone,
 For my possession greatly care ?”

King Piithu strode across the world,
 And all his foes to earth he hurled ;
 Beneath his chariot wheels—a prey
 For dogs and vultures—crushed they lay.

Yet snatched by time's resistless blast,
He long from hence away has past,
Like down the raging flames consume,
He, too, has met the common doom.

And Kârtavîrya, once so great,
Who ruled o'er all the isles, supreme,
Is but a shadow now, a theme
On which logicians subtly prate

Those Lords of men, whose empire's sheen
Of yore the regions all illumed,
By death's destroying frown consumed,
Are gone; no ashes e'en are seen'

Māndhātṛi once was world-renowned.
What forms his substance now? A tale'
Who hearing this, if wise, can fail
This mundane life to scorn, so frail,
So dreamlike, transient, worthless found?

Of all the long and bright array
Of kings whose names tradition shows,
Have any ever lived? Who knows?
And now where are they? None can say

LXV. The path of salvation

Mahābhārata i. 3176, and 3177, xii. 781—3, xii 6508^b ff

That man with Brahma union wins,—
The highest good by sages sought,—
Who ne'er in deed, or word, or thought,
'Gainst any living creature sins.

LXVI *Sanctitas via intelligentiæ*. Holiness the road
to knowledge.

Mahābhārata v 1382

The man who every sin forsakes,
Whose breast with love of goodness glows,—
He Nature's primal essence knows,
And all the changing forms she takes.

LXVII *The extinction of Sin leads to Knowledge.*

Mahābhārata xii 7447.

As sinful passion's fires grow cold,
Men ever deeper knowledge gain,
Until, at length, when free from stain,
They in themselves the Soul behold.

LXVIII. *Final beatitude, and the self-evidencing power
of the doctrine regarding it*

Mahābhārata vi 13982, xii. 8959, ff, 11380, ff, 11692, ff
xiv. 1455, ff

Let men all worldly longings quell,
And, sunk in contemplation, dwell
On th' inmost, deepest truth of things,
From which the spirit's freedom springs.
Composed and calm, ascetics feel
No longer outward woe and weal
Within themselves enclosed they rest,
And self-sufficing, live most blest.
Their state resembles placid sleep,
'Mid men who troubled vigils keep
'Tis as,—when winds by night repose,—
A lamp's clear flame unflickering glows.

And thus as seasons onward roll,
The saint, with meagre fare content,
On deep self-contemplation bent,
Within himself beholds the Soul.*

Now see in this most wholesome lore
The Vedas' deep esoteric core.
On no tradition old it rests ·
Its truth at once itself attests.
Whatever precious gems you find
In sacred tales, are here combined.
Extracted here, you taste distilled
The nectar thousand verses yield

LXIX. *A guide through the gloom.*

Mahābhārata xii. 12064.

The night approaches now . hold fast
The lamp of holy knowledge, bright
With ever slowly kindling light,
To guide thee till the gloom is past

* Compare, though of a different character, the phenomenon described by Professor Reuss, *Histoire des Israelites*, p. 295, note 3, as quoted in the Appendix.

[Although in subsequent verses (8967 f), systems founded on reasoning, and ignorance of the Vedas, are condemned, we seem to have in the passage before us a recognition of the self-evidencing power of certain doctrines, independently of any revealed authority. In the pieces preceding, pp. 11-13, entitled "An Indian Free-thinker's fate," and "The Indian Rationalist in ancient times," strict orthodoxy is required.]

LXX. Janaka's saying: The Blessedness of dispassion.

Mahābhārata xii. 529, 6641, 9917, 9919, (also 7981).

"As having nothing, and yet possessing all things."

How vast my wealth, what joy I taste,
 Who nothing own and nought desire!
 Were this fair city wrapped in fire,
 The flame no goods of mine would waste

A purer, sweeter bliss he knows
 Whom quelled desire no more annoys
 Than springs from earth's exciting joys,
 Or even than paradise bestows.

LXXI. Whither knowledge leads.

Satapatha Brāhmaṇa x. 5, 4. 16

By knowledge mortals thither soar
 Where all desires have passed away;
 Alms, penance, cannot there convey
 The man who lacks this holy lore.

LXXII. Death is not the extinction of the good.

Mahābhārata xii 12121

Let no one deem the wise are dead,
 Who've "shuffled off this mortal coil,"
 The wise whose lives were pure from soil,
 Who never fell, by lust misled

LXXIII. The Watchtower of Wisdom.*

Mahābhārata xii. 530 (= xii. 5623).

As men who climb a hill behold
 The plain beneath them all unrolled,
 And thence with searching eye survey
 The crowds that pass along the way,
 So those on wisdom's mount who stand
 A lofty vantage-ground command
 They thence can scan the world below,
 Immersed in error, sin and woe,
 Can mark how mortals vainly grieve,
 The true reject, the false receive,
 The good forsake, the bad embrace,
 The substance flee and shadows chase.
 But none who have not gained that height,
 Can good and ill discern aright.

LXXIV. The Indian Martha and Mary.

(Illustrative of the Vedantic doctrine of absorption
 {into Brahma}).

Bṛihad Aranyaka Upanishad ii. 4, 1, ff; and iv. 5, 1, ff.

Two wives, as Indian rules allowed,
 Called pious Yājñavalkya lord.

* This passage has some resemblance to Lucretius, ii. 10 f
 Sed nil dulcius est, bene quam munita tenere edita doctrinā
 sapientum templa serena, despiciere unde queas alios passimque
 videre errare atque viam palantis querere vitæ, etc. "But
 nothing is more welcome than to hold the lofty and serene
 positions well fortified by the learning of the wise, from which
 you may look down upon others and see them wandering all
 abroad and going astray in their search for the path of life,"
 etc.—MUNRO.

They dwelt in peace and good accord,
With varying powers and tastes endowed.

Matrēyī studied, grave and wise,
The depths of sacred lore to sound,
In fair Kātyāyanī were found
Such gifts as women mostly prize.

Now Yājñavalkya longed to gain
A higher stage of saintly life,
And wander far from home and wife,
Domestic ties esteeming vain.

He thus addressed his elder bride.
"I now go forth alone to roam.
So let me, e'er I quit my home,
Between you twain my goods divide."

She asked him then, that thoughtful wife
"If earth, with boundless treasures filled,
Were mine, should then my fears be stilled,
That Yama * soon will claim my life?"

He said. "Hadst thou such treasures won,
Thy lot would but be that of those
Round whom her halo fortune throws,
Whose life with pleasure overflows:—
The grasp of death thou couldst not shun"

"What profits wealth," Matrēyī cried,
"If I must die and leave it soon?
Immortal life, that envied boon,
To gain, if thou canst guide me, guide"

Then Yājñavalkya said : " Though dear
To me, my spouse, thou wast before,
For these thy words I love thee more.
Now ponder well what thou shalt hear :

" A woman holds her husband dear.
'Tis not her lord, as such, that draws
Her love ; he's only dear because
In him she sees that Soul appear.

" With others, too, the same is true :
Wife, sons—whate'er our own we call—
Are only dear, because in all
The Universal Soul we view

" Whate'er we round us see, the whole
Terrestrial system—gods, priests, kings,—
The vast totality of things—
Is nothing else than that one Soul.

" A lump of salt, as soon as cast
Into its primal source, the sea,
Dissolves, and ne'er can cease to be
A part of that salt ocean vast

" So, sprung from that great Spirit, men,
When once their earthly term is spent,
To him return, and with him blent,
The sense of life no more retain."

" The dark, mysterious words that end
Thy sage discourse," Maitreyī cried,
" Perplex my mind Oh ! guide me, guide,
The Soul I do not comprehend."

" Let not the knowledge I now gave
Perplex thee," Yājñavalkya said ;

The Soul, as thou appear'st to dread
It may, can never cease to live.

"A baseless, dualistic dream
Indulging, vulgar men suppose
That one another sees, hears, knows
If 'tis not as the many deem,

"And if that Soul is all, and none
But That exists,—and this is so,—
Whom else can That behold or know?
Since thus, Maitreyī, nought but one

"Great Spirit lives, there cannot be
Of separate being any sense
To mortals left, when they go hence.
That Soul is deathless, therein see
The only immortality"

Thus Yājñavalkya taught his wife,
Who wondering heard his mystic lore,
And left her then, to come no more,
But lead till death a beggar's life

In quitting those he loved so well,
Showed then the saint a husband's heart,
Or played he, cold, the Stoic's part?
Tradition fails : we cannot tell

LXXV. *Achiketas* : a theosophic story

Taittiriya Brāhmaṇa iii. 11, 8, 1 ff., and *Katha Upanishad*

Desiring heaven, a sage of old
With sacrifice the gods adored ;

Devoting to the priests his hoard
Of slowly-gathered goods and gold.

His son, young Nachiketas, stood
And saw the gifts his father brought,
To give the priests. "My Sire," he thought,
"His vow has not made fully good."

"Thou hast not all, my father, given
Thou hadst to give," he calmly said,
One offering more must yet be made,
If thou would'st hope to merit heaven.

"To whom shall I be given, my sire?"
His father deemed the question vain;
Once more he asked, and yet again:
"To Death," his father cried in ire.

He rose to go to Death's abode:
A Voice addressed him from the air,
"Go, seek Death's house, and enter there
What time its lord shall be abroad.

"Three nights within his mansion stay,
But taste not, though a guest, his food;
And if in hospitable mood,
He comes and asks thee, thou shalt say.

"I in thy house three nights have passed.'
When next he asks, 'what did'st thou eat;'
Say, 'First thy children were my meat,
Thy cattle next, thy merits last.'"

The youth th' aerial Voice obeyed,
And dwelt three nights in Death's abode,
When questioned by his host, the god,
He answered as the Voice had said.

Disturbed that this his youthful guest,
Had not been fitly entertained,
The god, to make amends constrained,
The stranger humbly thus addressed .

“ I bow before thee, reverend child ;
I pray thee crave a boon of me.”
“ My father let me, living, see,”
The boy rejoined, “ and reconciled ”

To whom the god,—“ I grant thy prayer ;
But ask a second boon ”—replied
“ May my good works,” the stripling cried,
“ Of bliss an endless harvest bear ”

THIS, too, according, Death desired
He yet one boon would choose, the last
“ When men away from earth have past,
Then live they still ? ” the youth enquired

“ To solve this question dark and grave
Was even for gods too hard a task :
This boon, I pray thee, cease to ask,
Fair youth,” said Death, “ another crave.”

Young Nachiketas, undeterred,
Replied, “ The boon I choose, bestow .
Who can like thee the answer know ?
No boon like this may be compared.”

Death said : “ Ask all thine heart’s desire ,
Sons long-lived, cattle, gold demand,
Elect a wide domain of land,
And length of-days from me require ;

“O! seek what earth can ne’er supply—
The love of witching heavenly brides,
And all celestial joys besides,
But unto death forbear to pry.”

The youth rejoined, “The force of man
Is frail, and all excess of joys
His feeble organs soon destroys.
Our longest life is but a span

“Wealth cannot satisfy . all zest
Of pleasure flies before thy face ;
Our life depends upon thy grace,
Once more, of boons I crave the best.

“For who, with deathless youth though crowned,
And godlike force, if wise, would deign
To spend an endless life in vain
In sensual joy’s disturbing round ? ”

When thus the stripling had withstood,
Though proffered by a god, the lure
Of sensual bliss, and sought the pure
Delight of transcendental good,

Then Death, who knew the unborn soul,
And being’s essence, taught the youth
The science of the highest truth,
Through which is reached the final goal.

“Two things for men’s regard contend—
The good, the pleasant : he who woos
The good is blest, whilst they who choose
The pleasant miss the highest end

"The wise between the two discern,
The pleasant spurn the good embrace,
But fools the pleasant wildly chase :
To love the good they cannot learn.

"The first take knowledge for their guide ;
The last by ignorance are led ;
Far, far, diverge the paths they tread ;
The chasm that parts their goals is wide.

"The fools who ignorance obey,
Conceive they much have learnt and know,
But roam, unwitting where they go,
As blind men, led by blind men, stray.

"With fortune's favours vain elate,
The men whom earthly passions fire,
To no sublimer aim aspire,
Nor dream of any future state.

"Of all the objects men can know,
The highest is the Soul, too high
For common mortals to descry,
Whose eyes are dazzled by outward show.

"Some men have never learnt this lore,
And some whom sages seek to teach,
Possess no faculty to reach
This sacred doctrine's inner core.

"O skilled and wonderful, my son,
Is he the Soul who gains and knows !
This subtle science only those
Can teach who think the Soul as one.

“The sage whose spirit's gaze intense,
This God, the Soul, from fleshly eyes
Impenetrably veiled, describes,
No longer dotes on things of sense.

“Derived from no anterior source,
The Soul, unborn, exempt from all
The accidents that life befall,
Holds on its everlasting course.

The smiter thinks that he can slay ,
The smitten fears that he is slain .
The thoughts of both alike are vain,
The Soul survives the murderous fray.

“Steel cannot cut, nor cleave, nor tear,
Nor fire consume, nor water wet,
Nor winds e'er dry it up, nor yet
Aught else its deathless essence wear.

“A man casts from him on the shelf
His garments old, and newer takes ;
So bodies worn the Soul forsakes,
And new assumes, unchanged itself *

“The man who learns the Soul to be
Minute, yet infinitely vast,
He, by his Maker's grace, at last
Its majesty attains to see.

“It travels far and wide, at rest ,
Moves everywhere, although asleep.
Say, who but I the secret deep
Of this mysterious God has guessed ?

* The ideas in this and the preceding verse are taken from the Bhagavad Gītā. See also Mahābhārata xi 91 f

“By reasoning, thought, or many books,
This hidden Soul is sought in vain.
That man alone the Soul may gain,
On whom the Soul with favour looks,*

“Elected thus, the sage believes
His oneness with the One Supreme ;
Awakes for ever from the dream
Which uninstructed men deceives ;

“And now from imperfection purged,
And freed from circling life and death,
He calmly yields his vital breath,
And in the Sovereign Soul is merged.†

LXXVI. Wonderful Attributes of the Brahmins.

(*Mahabhārata* i. 3383 ff., 7045 ff.; iii. 50; 1395; 12470 ff.;
13362 ff., 13427; 13434 ff., 13676 ff.; 13684 ff., xii.
6057 ff.; 6951 ff.; xiii. 2084 ff., 2160 ff.; 7163—7184,
7213 ff., 7412 ff., *Manu* ix 314 ff.)

[It is perhaps not very easy to determine in what sense some of the most extravagant assertions in the verses which I have translated are to be understood. On the one hand it will be seen from one of the notes given below, that the statement there referred to, is regarded by Kullūka the com-

* In regard to the translation of this verse, see the Appendix, and the renderings of Dr Roer and Professor Max Müller there quoted.

† The general substance of the Vedantic doctrine of absorption is here expressed, not in any words of the Katha Upanishad.

mentator as eulogistic and hyperbolical, and from another, that the gods and worlds are in some way regarded as dependent on the sacrifices of the Brahmans. Compare my "Original Sanskrit Texts," Vol. v, where the god Indra is said to be stimulated by the Soma libations which he drank, and strengthened to support the earth and the sky, (p. 88), and where a similar effect is said to be produced by the hymns, prayers, and worship addressed to him, (p. 91). The action of the worshipper and the god on each other, is thus in some measure reciprocal. The worshipper by his offerings and his hymns strengthens the god, and thus enables him to afford the help which the suppliant requires.

Before the Brahmans bow with awe,
Esteem their every word as law;
For they shall prosper all, who treat
The priests with filial reverence meet

As pure and lustrous gleams the fire,
Which lights the foulest funeral pyre,
As that which household hearths illumines,
Or holy offerings consumes
No touch of objects base or vile
Can all-destroying fire defile *
So, though they servile tasks † pursue,
To Brahmans high esteem is due.

* Comp. Prof. A. Holzmann's Agni, pp. 10 ff.

† The words in the original are "all undesirable works" By the commentator on Manu ix 319, where the same verse occurs, "undesirable" is explained as (*kutsita*) bad, or "mean," as it is rendered by Sir W. Jones. The commentator says that as the verse is of an eulogistic character, (*stutyarthatvāt*), it is not to be regarded as contrary to the rules of Scripture, some at least of which forbid a Brahman, unless in cases of necessity, to engage in the occupations of the lower castes

For be he stolid as a clod,
 A Brahman is a mighty god.
 How much more, then, should those who shine
 By learning be pronounced divine !
 By them,—whose might sustains the world,*
 It could be into ruin hurled,
 And others formed to take its place,
 With guardian gods, a younger race.
 Could aught the Brahmans overthrow,
 The gods themselves would feel the blow,
 And fall from heaven, resourceless left,
 Of all their best allies bereft.
 Through their high grace to gods 'tis given
 In bliss serene to dwell in heaven.
 By them cast down, the demon host
 Lies prostrate on the ocean tost
 By their transforming curse malign,
 The sweet sea-waves were turned to brine
 No power could form th' ethereal space,†
 Or shake Himālay from its base ;
 No dam could stem the Ganges' tide ;
 No might can quell the Brahman's pride.
 The dam of law uprearing, they
 The surging flood of evil stay,
 Which truth and right would sweep away.
 Their gold they never grudge to give ;
 A silent, lovely life they live ;
 Whate'er may be their outward state,
 They never grieve or feel elate.

*The commentator on *Manu* ix 316, understands the dependence of the worlds, and the gods, on the Brahmins, to be connected with the sacrifices offered by the latter.

† Yet it is stated in *Mahābhārata* xii, 6132, that *Brahmā* created the other (*ākāśa*).

In scented silken robes bedight,
 They know no pride, no vain delight.
 If wrapped in skins, or coarsely clad,
 And smeared with mud, they are not sad.
 Nor plenteous fare, nor lack of food,
 Affects their calm, unchanging mood.
 And thus a sinless life they lead,
 From worldly ties and passions freed.
 What forms their wealth ? this life austere.
 Their power ? that potent word we hear
 Of other mortals they are guides,
 In them all sacred lore resides
 They know the nicest points of right ;
 No jot eludes their piercing sight.
 A heavy yoke sustaining, strong,
 They draw the social car along.
 Like oxen staunch, though rough their road.
 They never sink beneath their load
 With fullest knowledge blest, and free
 From doubt, the final goal they see.
 The highest good they seek to gain,
 And lead on others in their train

The Brahman deem a lamp whose light
 Can guide athwart the gloom of night ;
 An eye, through which what else were sealed,—
 To even the sagest lies revealed
 Of other causes he the cause,
 The proof of proofs, the law of laws.*

* The last four words of this line are not in the original ;
 but have been added for the sake of the rhyme they afford, as
 they harmonize with the two preceding characteristics ascribed
 to the Brahmans. The words "proof of proofs," (*pramāṇasya
 pramāṇam cha,*) could perhaps be better rendered "authority
 of authorities"

The next verses are different in their tendency.

LXXVII. Diversities among Brahmins.

Mahābhārata xiii 2092 ff.

After declaring, in verses 2084 ff that Brahmins should be honoured, and asserting their great powers, Bhishma refers to their varieties.—

Deem not in character the same
 All those who bear the Brahmin's name
 Among them every sort you find,
 In work, in character, in mind.
 Some dangerous, dark, resemble wells,
 Whose mouth luxuriant grass conceals;
 While others are as clear as day,
 When shines the sun's unclouded ray.
 Some cattle tend, some till the ground,
 Some, begging, roam the country round.
 Some fierce, and wild, obey no rule,
 While some are soft as cotton-wool.
 Some harmless lives ascetic lead,
 From earthly hopes and longings freed;
 While some, to sordid passions slaves,
 Are liars, thieves, and arrant knaves;
 And others in the mimic's art *
 Adepts, in plays enact their part.
 By lives so low, by acts so base,
 Some men this highest caste disgrace,

* This might have been otherwise rendered :—

And others, leagued with dancers, stoop
 To join a dancing, acting, troop.

See, however, the quotation given below from Prof. Wilson's "Theatre of the Hindus," in which he intimates his opinion, that the profession of an actor was not considered disreputable in ancient India; as well as the remarks which precede.

Which other some, not better born,
By virtue, learning, fame, adorn.
But he who virtue's laws obeys,
Howe'er subsisting, merits praise

LXXVIII Knowledge to be sought from all castes, which
all spring from Brahma

Mahābhārata xii 11811

From knowledge springs redemption seek
That lore in faith, with spirit meek,
From Brahmans, Kshatriyas, Vaiśyas learn,
Nor even the Śūdra's teaching spurn
This lowest order none should scorn,
For though from different members born,
All castes from Brahmā sprang, the name
Of Brāhman all may fitly claim.
And all by reverent impulse stirred,
Recite aloud the sacred Word
To thee I tell the inmost core
And sense of this most holy lore:
This world is Brahman · all we see
Around is nothing else than He.

The following is a somewhat different and complete
ring of the same lines

Though knowledge men redemption earn,
And never more to earth return
Such knowledge seek,—make this thy task,—
From Brahmans, Kshatriyas, Vaiśyas ask,
Yea, even from lowly Śūdras learn,
And so shalt thou the truth discern
Be full of faith · whoever believes
The fruit of holy lore receives
The humble Śūdra none should scorn,

For though from different members born,
 All castes alike from Brahmā spring,
 And so are Brāhmans all, O king
 From lips of all the sacred word,
 Recited, too, is ever heard.
 Of that blest word now learn the core,
 And live in error sunk no more
 This word that deepest truth makes known,
 That Brahma and the world are one
 The lack of knowledge know to be
 The source of mortals' misery;
 This brings them back again to earth
 In ever varying forms of birth.
 Seek, therefore, knowledge . wheresoe'er
 Thou seekest, thou shalt find it there
 To no one class is truth confined ,
 't lightens ever the Śūdra's mind.
 Some'er gains it, high or low,
 While sad, no change shall ever know
 Some'er
 From
 Whowing remarkable words of the sage Bhṛigu are
 ided. They are quoted and translated in my
 Ar Sanskrit Texts," i. 138 ff
 Ar

LXXIX No distinction of Castes.

Mahābhārata xii 6939

When Brahmā framed the world of men,
 He made it all Brahmanic then.
 By no distinction marked of class,
 They formed one homogeneous mass.

But when in time they showed diverse
 And widely varying characters,
 Those men whose natures were the same,
 Conjoined, received a separate name.

The following passage is written in a similar spirit

Mahābhārata xvi 6612

The Who Redeems a pure in all his ways,
 Whose passions sternly sway,
 Whose respect can rightly claim
 One who bears the Brahman's name
 Who Brahman ruled, and he well knew
 Mete to every class its due.

In worthy acts, a nature sound,
 With in any Śūdra found,
 Whose merits more esteem
 Bless Brahmins,—so I deem

Nor hallowing rites, nor store,
 Of sacred lore
 Whom ; nought avails
 Whose conduct fails

Ites a man
 Else ever can
 Whose lives are pure,
 Whose hood secure

Pure shows no change,
 And, in all its range.
 That Brahman deem in whom,
 Exempt from goodness, passion, gloom,
 The stainless Brahma dwells, serene :—
 None else deserves the name, I ween

LXXX Final beatitude attainable even by low caste men
and by women

xii. 8801, xiv 592

Know this, the highest good, the final rest,
 To gain with Brahma union,—this the goal.

LXXXVII What makes a man a Brahman
Mahābhārata III. 17392, XI. 2363, III. 12470.

A spirit (Yaksha) asks .

What is it makes a Brahman ? birth,
 Deep study, sacred lore, or worth ?

King Yudhishtira answers ;

Nor study, sacred lore, nor birth
 The Brahman makes, 'tis only worth

All men—a Brahman most of all—
 Should virtue guard with care and pains.
 Who virtue rescues, all retains ;
 But all is gone with virtue's fall

The men in books who take delight,
 Frequenters all of learning's schools,
 Are nothing more than zealous fools,
 The lean'd are those who act aright.

More vile than one of Śūdra race
 That Brahman deem, whose learned stoic
 Embraces all the Vedic lore,
 If evil deeds his life disgrace

That man deserves the Brahman's name
 Who offerings throws on Agni's flame,
 And knows his senses how to tame.

LXXXVIII The true Brahman.

Mahābhārata III. 14075

No better than a Śūdra deem
 The Brahman wise in sin, the slave
 Of low degrading vice, the knave
 Who fain a holy man would seem

But rank with men of priestly birth,
 The Śūdra truthful, self-restrained,
 By constant acts in virtue trained
 A twice-born man is he by worth

LXXXIX Goodness essential to a Brahman.

Mahābhārata xii 2363.

The pious man who Soma* drinks,
 From all base deeds with horror shrinks,
 Calm, unaspiring, tender, mild,
 Kind, patient, just, in guile a child,—
 Deserves alone the Brahman's name,
 Which no bad man can ever claim

XC. The Same.

Mahābhārata xiii. 1542 f

KASYAPA says .

Nor vedic learning deep, nor store
 Of legends, or of Sāṅkhya lore,
 Nor stainless birth, avails to save
 The priest who lives to vice a slave.

AGNI says

The man who much has read, and deems
 His brain with copious learning teems,
 Who yet misusing what he knows,
 On worthier men discredit throws,—
 By such base arts shall surely miss
 In future worlds enduring bliss

* The juice of the Soma plant, as part of a religious rite.

XCI Profession without Practice

Mahābhārata xiii 1550 f

Some Brahmins roam the world around,
 And loudly virtue's * praises sound,
 Yet fail to practise what they preach,
 Nay, vice by vicious living teach
 To honour such let no one think,
 Who gives them gifts to hell shall sink

XCII. Great Wealth injurious to Brahmins

Mahābhārata xiii. 3082.

To own too ample stores of wealth
 Destroys a Brahman's moral health
 The man who no misfortune knows,
 Whose life in bliss unbroken flows,
 And who, by Fortune long caressed,
 Is deemed by all supremely blest,
 Of such success the price must pay,—
 By vain conceit be led astray.
 But when the Brahmins, filled with pride,
 No longer others wisely guide
 Abandoned by its guardians, then
 Must virtue cease to govern men.

XCIII. Brahmins should shun honour

Mam ii 162 f., *Mahābhārata* xii. 8449 f ; 11017,
 compare 9064.

A Brahman should from honour shrink,
 As he would poison dread to drink,

* The original here has *dharma*, which may mean caste and ritual rules, and speaks of the conduct of the persons in question as leading to a confusion of castes, and so is written from a Brahmanical point of view

And love contempt, as if he quaffed
 A sweet celestial nectar-draught
 Though scorned, the wise man sweetly sleeps,
 Though scorned, he ever calmly wakes,
 And scorned, this course he calmly keeps;
 But woe the scorner overtakes

XCIV The real ascetics

Mahābhārata iii 13448 f, xii 343^b ff, xii 2979

The high-souled men who never sin
 In thought, or word, or action—they,
 They are the true ascetics pray,
 What virtue's in a shivelled skin?

XCV The recluse less meritorious than virtuous men
who live in the world

Mahābhārata xii 12126.

From every vicious taint though pure,
 A hermit's virtue cannot vie
 With theirs who ne'er from trials fly,
 But face, and conquer, every lure

XCVI Retirement from the world not necessary for
self-control

Mahābhārata xii 5961, (Comp v. 1680)

Why, pray, to forests wild repair,
 There war against thy senses wage?
 Where dwells the self-subduing sage,
 The wood, the hermit's cell, is there

XCVII Bhima's Condemnation of Premature Asceticism

Mahābhārata XII. 293 ff.

When old and grey, when strength decays,
 By foes when crushed, in evil days,
 From fortune's heights when downward hauled,—
 Yes, then let men renounce the world,
 But not in days of youth and health,
 When crowned with glory, blest with wealth
 Those scripture texts which praise as best
 A life ascetic, lone, unblest,
 Dragged sadly on in gloomy woods,
 And dreary, doleful solitudes,
 Are fictions hatched in squalid schools
 By needy unbelieving fools,
 Which look like truth, but proved, are found
 To rest on no substantial ground

To savage boasts it is not given
 By forest life to merit heaven;
 Yet this same life, by hermits led,
 Their future bliss ensues, 'tis said'

When men no pleasure feel, nor pain,
 A state of stupid torpor gain
 They then have reached perfection, rise
 To heaven, so say the would-be wise.
 But should not trees,—if this be true,—
 And boulders, gain perfection too?
 For they are calm and torpid, feel
 Nor pain nor pleasure, woe nor weal,
 They dread no want, they seek no ease,
 Like self-tormenting devotees.

Abandon, then, thy vain design;
 By kingly virtues seek to shine.

See how by acts all mortals strive
 Their ends to gain, through effort thrive
 Inaction ne'er perfection brings ;
 From strenuous deeds alone it springs.

XCVIII What determines the Character of Actions.

Mahābhārata xii 4094

'Tis from the soul, the man within,
 That actions all their value win ,
 No outward state, whate'er it be,
 Affects an action's quality

Would he not sin, a Brahman sage
 Who slew within a hermitage ?
 Bring gifts no fruit, howe'er profuse,
 Unless bestowed by a recluse ?

XCIX The inefficacy of mere theological knowledge.

Mahābhārata v 1623

No varied store of sacred texts has power
 To save the man in guile and fraud expert ,
 His lord forsakes him in his final hour,
 As birds, full-fledged, their native nests desert

C Austerities and rites unavailing without inward purity.

Mahābhārata iii 13445

The triple staff, long matted hair,
 A squalid garb of skins or bark,
 A vow of silence, meagre fare,
 All signs the devotee that mark,
 And all the round of rites are vain,
 Unless the soul be pure from stain

CI. Truth better than sacrifice

Mahābhārata i. 3094 ff ; xii 6002 , xiii 3650^b ff

By weighing truth and sacrifice appraise,
A thousand sacrifices truth outweighs

CII The Same

Mahābhārata xiii 1544, (Comp xiii 6073 ff).

In one scale truth, in the other lay
A thousand *Aśvamedhas* , try ;
I doubt if all that pile so high,
Even half as much as truth would weigh

CIII Results of Truth and Falsehood

Satapatha Brāhmaṇa ii 2, 2, 19.

Those noble men who falsehood dread,
In wealth and glory ever grow,
As flames with greater brightness glow,
With oil in ceaseless flow when fed

But like to flames with water drenched,
Which, faintly flickering, die away,
So has day by day decay,
Till all their lustre soon is quenched.

CIV Sweet savour of Good Deeds · Falsehood
to be shunned.

Taittīyīya Aranyaka x. 9.

As far and wide the vernal breeze
Sweet odours wafts from blooming trees,
So, too, the grateful savour speeds
To distant lands of virtuous deeds

As one expert in daring feats
 Athwart a pit a sword who lays,
 And walking on its edge essays
 The chasm to cross, but soon retreats,
 With cries, afraid to fall below,
 And trembling stands upon the brink,-
 So let a man from falsehood shrink,
 And guard himself from future woe

CV Loss of Virtue the only real Loss

Mahābhārata v 1289

Thy virtue guard at any cost
 Wealth none can trust, it comes and goes.
 The good survive misfortune's blows,
 But virtue lost,—and all is lost

CVI The Righteous always Prosper.

Mahābhārata v 1381, 1223 (comp. v. 4157 ff).

Whoe'er would wealth abundant earn,
 Should first to practise virtue lean
 Success on goodness always waits,
 As nectar aye the blessed sates

CVII Righteousness more valuable than Riches.

Mahābhārata xii. 9810.

Wealth little satisfaction brings.
 The highest bliss from virtue springs.

CVIII. The value of rites depends on the inward purity
of the performer

Vāyu Purāṇa viii 190

No sacred lore, howe'er profound,
Nor all the long and varied round
Of sacred rites, can bliss procure
For worthless men, in heart impure.
Although a man with zeal and skill
Should all external rites fulfil,
He reaps no fruit of all his toil,
If sin his inner man should soil
Ev'n he his all in alms who spends
With heart defiled, secures no meed.
The disposition, not the deed,
Has value,—all on it depends.

CIX. Fate of those who have no belief in virtue,
benefits of faith

Mahābhārata iii. 13747 f.

The fearful doom of all is sure
Who laugh at men whose lives are pure,
Who duty's binding force deny,
And scout all virtue as a lie.
The man who loves to live in sin
Is like a huge inflated skin;
With wisdom's show himself he cheats,
For vain are all his proud conceits
No sin can want of faith exceed,
While men by faith from sin are freed.

Behaving men throw off their sins,
As snakes cast off their worn-out skins *

CX *Moral Goodness essential*

Mahābhārata xiv 2835 (comp xiii 5544)

The knaves, untrained in wisdom's schools
Who smile at honest men as fools,
Who never vexed with scruples, long
Have wealth amassed by fraud and wrong,
And then their gains, with hearts elate,
To pious uses dedicate,
On costly sacrifices spend,
Or ample gifts to Brahmins send,—
Such knaves can never gain the meeds
Ordaigned for truly righteous deeds
Their riches, sprung from poisoned roots,
Can bear none else than deadly fruits

Bad men, who goodness only feign,
In hope the world's esteem to gain,
With lavish gifts and dainty feasts
In vain delight a host of priests
Esteem that Brahman's doom assured,
Whoe'er, by lust of gold allured,
From virtue's hallowed path departs,
And heaps up wealth by wicked arts.

But those who others' wants relieve,
By giving what they have to give,—

* The following does not sound so satisfactory, but very Antinomian, but see the context as given in the Appendix

Sacrifice is everything

Mahābhārata xii. 2320.

A man of wicked life, a thief—
Of sinners yea the very chief,—
I reckoned good, if so he bring
The gods a fitting offering

The scantiest harvest-gleanings, roots,
 A draught of water, herbs, or fruits,—
 These righteous, self-denying men
 At length the bliss of heaven attain

CXI True Piety and Righteousness, and their Fruits

Mahābhārata xiii 7574 (Matthew vi 19 f , xix 21)

With awe sincere the gods adore,
 Meet honour to thy tutor show,
 With gifts enrich the good, and so
 In heaven enduring treasure store.

Thy pious acts perform apart ;
 A love for goodness scorn to feign,
 And never, as a means of gain,
 Parade it with self-seeking art.

[In xii 1328, it is said, "Let no man bestow gifts in order to gain reputation" (*na dadyād yajase dānam*)]

CXII The most meritorious Gifts

Mahābhārata xiv 2788

Rich presents, though profusely given,
 Are not so dear to righteous Heaven
 As gifts, by honest gains supplied,
 Though small, which faith has sanctified.

CXIII Two Inheritors of Paradise

Mahābhārata v. 1028

Two men of heavenly bliss are sure,—
 The lordly man who rules a land
 With mild and patient self-command,
 The man who freely gives, though poor

CXIV. The best use of Wealth.

Mahābhārata xii. 795.

For what should wealthy mortals live ?
Should such their gains enjoy or hoard ?
Not all * should be enjoyed or stored :
Those use wealth best who freely gife.

CXV Good practised because it is duty

Mahābhārata xii. 5906 (comp. xii 1328).

'Tis not for gain, for fame, from fear,
That righteous men injustice shun,
And virtuous men hold virtue dear,
An inward voice they seem to hear
Which tells that duty must be done

CXVI. Good easy, evil difficult, to a noble man.

Mahābhārata vii. 5960.

A noble man no effort needs
To make to practice noble deeds ;
But, oh ! he struggles hard and long
Before he perpetrates a wrong.

CXVII. Effort, not success, the test of Goodness.

Mahābhārata v. 3313

A man who toils with all his strength
A high and righteous end to gain,
May fail,—but has not wrought in vain ,
His merit gains its meed at length.

* The apparent rigour of the original is modified here

CXVIII Evil intentions, if relinquished, not punished

Mahābhārata v 3314

Should thou the base intention nurse
 To wrong another, pause and think
 Even then if thou from sin shalt shrink,
 Thou shalt of guilt escape the curse

CXIX Virtue lies in the thought, not in the act

Mahābhārata xii 7063 (comp. xiii 7593^b ff)

The real seat of virtue's in the mind
 And not in outward act, so say the wise :
 Let therefore every man in thought devise,
 With earnest zeal, the good of all mankind

CXX. Virtue must be a man's own unaided act

Mahābhārata xii 7064

In virtue's practice men alone must stand ,
 No friends can e'er their moral efforts share .
 Wise guides or books the rule of life declare ;
 But only men themselves their acts command.

(Comp. xiii. 7594^b ff, translated above, No. cxi., first line of verse second. It is only the first clause which corresponds to this passage, and the meaning is different, though the words correspond)

CXXI. Kind and Fearless Men

Mahābhārata xiii 3010.

That man beloved by other lives
 Who kindly acts and kindly gives :
 From other men a fitting meed
 He gains for every loving deed

Those who have power to help, but fail
 To heed the needy suppliant's wail,
 Who treat his prayer with cold disdain,
 These justly reprobation gain
 The man who kindly treats a foe
 By stern misfortune's stroke laid low,
 Who sues for help in humble mood,—
 He who so acts is truly good

CXXII The humble are wise

Mahābhārata v. 1010

Those men who far 'bove others rise
 By learning, wealth, or royal state,
 And yet with pride are ne'er elate,
 By all are justly reckoned wise

CXXIII Marks of a virtuous man

Mahābhārata v. 1088

No ill the thoughtful man disturbs,
 His hungry appetite who curbs,
 In comfort all his household keeps,
 Who toils immensely, little sleeps,
 Who, not content to help his friends,
 When asked, his help to foes extends.

CXXIV Selfishness

Mahābhārata v. 1011

Who more inhuman lives than he,
 Of dainty food who eats the best,
 In rich attire is always drest,
 And stints his helpless family ?

CXXV. " If any provide not for his own, . . he is worse
than an infidel " (1st Epistle to Timothy v. 8.)

Manu xi 9

Those men who ample gifts on strangers waste,
And leave their own to pine in want and woe,
Of goodness only can the empty show —
To poison turns the honied praise they taste
The fools who thus to suffering doom their kin,
And costly rites fulfil to merit heaven,
From all the acts performed, and largess given,
No bliss shall find, but reap the fruit of sin.

CXXVI. Disinterestedness " Do good and lend, hoping for
nothing again " (St Luke vi 34 f)

Mahābhārata iii 16796.

The good to others kindness show,
And from them no return exact.
The best and greatest men they know,
Thus ever nobly love to act.

CXXVII Do to others as ye would that they should do
to you

Mahābhārata v 1517; xii. 9248^b f, 9281^a, xiii. 5571 f

Whene'er thy acts the source must be
Of good or ill to other men,
Deal thou with them in all things then
As thou would'st have them deal with thee.

CXXVIII. Marks of a good man

Mahābhārata ii. 2424 and 2438 f

The good kind actions recollect,
 But base, injurious deeds forget ;
 On doing good to others set,
 They never recompence expect

CXXIX. The Same

Mahābhārata i. 6116, 6254, and iii. 13252.

Kind deeds are never thrown away
 On men of real goodness,—such
 Are not content to give as much,
 As they have got, far more repay,
 Nay, even a hundredfold bestow
 For here the gods no measure know

CXXX. Beneficence a duty

Mahābhārata iii. 13745, xii. 3531^b

A man should do with all his might
 The good his heart has once designed
 Ne'er let him wrong with wrong requite,
 But be to others ever kind.

CXXXI. The prosperity of others not to be envied.

Mahābhārata xiii. 3880.

On thee to smile though fortune never deign,
 Her favourites' happier lot with calmness bear,
 For prudent men from wealth they do not share,
 But others' own, enjoyment ever gain

[The last two lines of this maxim are ambiguous, and may, perhaps, admit of an unfavourable interpretation, viz, that

the unfortunate may find means of benefiting by the wealth of others, by recommending themselves to their favour. See, however, the context, as given in the Appendix]

CXXXII. The requiter, not equal to the doer, of good acts.

Mahābhārata xii 4993

The man who manifold hath paid
A kindness on himself conferred,
Does less than he who, only stirred
By generous impulse, lent him aid

CXXXIII "This is the law and the prophets"
(St Matthew vii 12.)

Vikramu charita 158

In one short verse I here express
The sum of tomes of sacred lore.
Beneficence is righteousness,
Oppression sin's malignant core.

CXXXIV Do not to others what thou would'st not have
done to thee.

Panchatantra iii 104 (or 103, in another edition)

Hear virtue's sum expressed in one
Brief maxim—lay it well to heart,
Ne'er do to others what, if done
To thee, would cause thee inward smart

CXXXV. "If ye love them which love you what reward
have ye?" (St Matthew v. 46.)

Panchatantra i. 277 (or 247 in another edition.)

His action no applause invites,
Who simply good with good repays :
He only justly merits praise
Who wrongful deeds with kind requites

CXXXVI. The highest worship of the Deity.

Bhāgavata Purāṇa viii 7, 44.

To scatter joy throughout thy whole
Surrounding world, to still men's grief —
Such is the worship best and chief
Of God, the Universal Soul

CXXXVII The proper aim of life.

Bhāgavata Purāṇa x. 22, 35

He only does not live in vain
Who all the means within his reach
Employs, his wealth, his thought, his speech,
To advance the weal of other men.

CXXXVIII The means of attaining to final liberation.

Vṛiddha Chāṇakya xv 1

Those men alone the secret know
Which final liberation brings,
Whose hearts with pity overflow
To even the meanest living things —
Not those a beggar's garb who wear,
With ashes smeared, with matted hair.

CXXXIX "Overcome evil with good" (Epistle to the
Romans xii 21.)

Mahābhārata iii 13253, v 1518, xii. 9972.

With meekness conquer wrath, and ill with ruth,
By giving niggards vanquish, lies with truth

CXL "Who when he was reviled, reviled not again"
(1st Epistle of Peter ii. 2, 3, iii. 9)

Mahābhārata v 1270, xii 11008

Reviling meet with patience, ne'er
To men malignant malice bear
Harsh tones and wrathful language greet
With gentle speech and accents sweet
When struck return not thou the blow
Even gods their admiration shew
Of men who thus entreat a foe

CXLI. "If thine enemy hunger, feed him" (Proverbs xxv.
v 21 f, Epistle to the Romans xii 20)

Mahābhārata xii. 5528

That foe repel not with a frown
Who claims thy hospitable aid,
A tree refuses not its shade
To him who comes to hew it down.

CXLII Forgiveness of Injuries

Subhāshatānava, 274.

A hero hates not even the foe
Whose deadly bow is 'gainst him bent,
The sandal-tree with fragrant scent
Imbues the axe which lays it low.

CXLIII Suppliants not to be sent empty away.

Mahābhārata xiii. 3212

Let none with scorn a suppliant meet,
 Or from the door untended spurn ,
 A dog, an outcast, kindly treat,
 And so shalt thou be blest in turn

CXLIV. The same

Hitopadeśa i 55 (or 33).

The good extend their loving care
 To men, however mean or vile ,
 E'en base Chāndālas' * dwellings share
 Th' impartial moonbeam's silvery smile

CXLV Harrow and large heartedness

Panchatantra v. 38

Small souls enquire " belongs this man
 To our own race, or class, or clan " ?
 But larger-hearted men embrace
 As brothers all the human race.

CXLVI. Compassion should be shown to all men.

Rāmāyana vi. 115, 41.

To bad as well as good, to all,
 A generous man compassion shows
 On earth no mortal lives, he knows,
 Who does not oft through weakness fall

* Chāndāla has the same sense as Pariah, a man of the lowest, or of no, caste

CXLVII. A man may learn from the humblest, &c.

Manu, II 238, and *Saṃgadharma's Paṇḍita*, *Nīti*, 34.

From whomsoever got, the wise
Accept with joy the pearl they prize.
To them the mean may knowledge teach,
The lowliest lofty virtue preach
Such men will wed, nor view with scorn,
A lovely bride, though humbly born

When sunlight fails, and all is gloom,
A lamp can well the house illumine.

CXLVIII. Good may be gained from everything.

Mahābhārata, V 1125.

From madmen's ravings even, the wise,
And children's prattlings, good may gain
As workmen skilled extract the vein
Of gold in rocks that bedded lies.

(Compare XII. 11812 (See above, No. LXXVIII p 65.)

CXLIX. Men are formed by their associates.

Mahābhārata, V 1272, VII. 5961, XII 11023.

As cloth is tinged by any dye
In which it long time plunged may lie;
So those with whom he loves to live
To every man his colour give.

CL. Evil men to be avoided

Mahābhārata, v 1164, xii 2797.

Let good men ne'er with bad themselves ally ;
 Whene'er a friendly bond the two unites,
 The guiltless share the doom the knaves that smites
 Moist wood takes fire, and burns, when mixed with dry.

CLI How the wise and foolish respectively are affected
 by Society

Mahābhārata, i 3077.

The fool who listens day by day
 To all that men around him say,
 Whate'er is worst drinks in with greed,
 As pigs on garbage love to feed
 But hearing others talk, the wise
 The precious choose, the vile despise ,
 Just so do swans, with innate tact,
 From milk and water, milk extract.

CLII. Effects of good and bad company.

Mahābhārata, iii 25 (compare ii. 223, 251).

To herd with fools, delusion breeds,
 To error, vice, and misery leads ;
 While those who wait upon the wise
 On virtue's ladder ever rise
 Let men who covet calm of mind
 The old, the sage, the righteous find ,
 From such the way of duty learn ,
 Thus aided, truth and right discern.
 Such men's example, influence, looks,
 Teach better far than many books

CLIII Undiscerning men's praise worthless

Mahābhārata, xii 4217

What boots the censure or applause
Which undiscerning men bestow ?
Who ever heeds the senseless crow
That in the forest harshly caws ?

CLIV "The tongue can no man tame" (James iii. 8)

Mahābhārata, v. 1170.

'Tis very hard to curb the tongue,
Yet all this needful power should seek,
For who much useful truth can speak,
Or charm with brilliant converse long ?

CLV "Casting pearls before swine"

Hitopadeśa, iv. 10

He only threshes chaff who schools
With patient kindness thoughtless fools
He writes on shifting sand who fain
By favours worthless men would gain

CLVI. Hopelessness of reclaiming the bad

Bhāmavilāsa, i. 93.

Whoe'er the bad by kindness tries
To gain,—but vainly ploughs the skies,
The viewless wind with water laves,
And paints a picture on the waves.

CLVII. Good advice not to be wasted on fools.

Mahābhārata, v. 3290 f

When good advice is not more prized than ill,
What man of sense has any words to spare
For thoughtless fools ? Does any minstrel care
On deaf men's ears to waste his tuneful skill ?

CLVIII. Ability necessary for acquiring knowledge

Mahābhārata, II 2485, v 178 f, II 1945

No teaching e'er a blockhead shows
What's right, what's wrong, or makes him sage,
No child in understanding grows
Mature in sense, with growing age.
The wise who proffer learning's boon
To stupid men, then labour waste
Though filled with juices sweet, a spoon
Their pleasant flavour cannot taste
But able men, though taught in haste
Truth, right, and wrong, can quickly learn
The feeling tongue and palate taste,
And flavours sweet and sour discern

CLIX The pain inflicted by harsh words

Mahābhārata, xii 4985 f = v 1172 f

The wound a foeman's trenchant steel
Inflicts, in time again will heal,
The tree a woodman's axe o'erthrows
Soon sprouts again, and freshly grows,
But never more those wounds are closed,
Which harsh and cutting words have caused

The shafts men's flesh which pierce and gall,
 A leech's skill draws out them all
 No power extracts the sharp word-dart,
 Which rankles, bedded in the heart.

CLX The same

Mahābhārata, xiii 4986, v 1266

The tongue discharges shafts of speech,
 Which cut and torture those they reach
 They light on none but tender parts,
 They burn men's vitals, bones, and hearts
 Let none shoot forth those cruel darts

CLXI. *Barsh speech.*

Mahābhārata, i 3559, v 1267.

Of all men him most luckless deem
 With thorns of speech who others teem,
 Who on his lips, with taunts that teem,
 Destruction's cursing Goddess bears.

[Compare the expressions in Psalms li 2, lv 21, lvi. 4, and
 lxiv. 3, 4.]

CLXII. *Disregard of good advice*

Mahābhārata, v. 4348, compare v 4143 ff.

That self-willed man his foes delights,
 Who, ill advised, the counsel slights
 Of those sage friends who wish him well,
 And how to help him, best can tell.

Or,

Whoe'er the prudent counsel slights,
Of honest friends who wish him well,
And best the safest course can tell,—
That fool his foeman's hearts delights.

CLXIII The same

Mahābhārata x 234

Whene'er a man wise counsel scorns,
Which friends impress, but he dislikes,
And such a man misfortune strikes,
He then too late, his folly mourns

CLXIV. The claims and duties of friendship

Mahābhārata v 3317

That mortal sages heartless call
Who does not help his friends in need,
Who does not kindly warn and lead,
Whene'er they seem about to fall

He merits praise, who, urged by care
His friend from folly back to hold,
Should use all means, and waxing bold,
Should even seize him by the hair

CLXV. A real friend

Mahābhārata, xii 2998 f. ; xii. 6284 ff.

He is a genuine friend who, free
From every taint of jealousy,
Regards with constant joy and pride
Thy fortune's ever-rising tide,—
Whose heart, again, within him sinks
Whene'er of ills of thine he thinks.

The man whose sympathising heart
 In all thy joys and woes takes part,
 Who as his own misfortunes treats
 Thy woes, reverses, wrongs, defeats,
 In him with perfect faith confide,
 As in a father, brother, guide

CLXVI. Broken friendships never thoroughly cemented

Mahābhārata xii 4167

Things well compact are hard to crack,
 And broken things are hard to mend,
 So shattered friendships, patched up, lack
 The love that marked the former friend

CLXVII Honest advice

Mahābhārata v 1348, compare v 1097, ii 2136,—
Manu iv 138

Bland courtly men are found with ease,
 Who utter what they know will please,
 But honest men are far to seek,
 Who bitter truths and wholesome speak
 So, too, those thoughtful men are rare
 Who blunt and sound advice can bear.

A prince's best ally is he,—
 The man from servile truckling free,
 Who faithful counsel gives, nor fears
 With truth to wound his patron's ears;
 Not he who spares him present pain
 At certain cost of future bane.

CLXVIII Dishonest eulogists and secret detractors.

Mahābhārata xii. 4221.

The men who praise you, bland and bright,
 Before you,—rail behind your back,
 Are dogs that dread a front attack,
 But slink behind your heels to bite

CLXIX Evil of revengefulness

Mahābhārata xii 4225.

The injured man who weakly longs
 To pay base slanderers back their wrongs,
 Is like the ass which loves to lie
 And roll in ashes dutily

CLXX Results of foresight and courage and their contraries.

Mahābhārata i 8404 f.

The prudent man, alive, awake,
 To all the turns events may take,
 The vigorous man, prepared to brave
 All strokes of fate,* however grave,
 Is never taken by surprise,
 When ills assault and troubles rise
 Though laid by rude misfortune low,
 He does not faint beneath the blow,
 But soon recovering strength, is fain
 To fight life's battle o'er again
 His manly spirit nought dismays,
 He staves and hopes for better days.

* The word "fate" is used by me here merely in the sense of calamity

But thoughtless men, who never see
 Th' approach of dire calamity,—
 Of yawning ruin never think,
 Until they stand upon its brink,—
 When trouble comes, oppressed and scared,
 For struggling 'gainst it unprepared,
 Succumb beneath the blows of fate,
 And rise no more to high estate.

CLXXI. *Conditions of success*

Mahābhārata xii. 4889 and 4908

Whoe'er for future chance provides,
 Or promptly meets whate'er betides,
 Ensures success, while he goes wrong
 In act who is not prompt and strong

CLXXII *Boldness necessary to success.*

Mahābhārata i. 5613

No man gains good who is not bold,
 And ready danger to confront,
 But if he dares, and bears its brunt,
 And lives,—he then shall good behold

CLXXIII *Self-respect essential to success*

Mahābhārata iii. 1259.

A man should ne'er himself despise :
 Who weakly thus himself contemns,
 The flowing tide of fortune stems,
 And ne'er to high estate can rise

CLXXIV What energy can effect

Vṛiddha Chāṇakya MS, p. 32

Mount Meru's peak to scale is not too high,
 Nor Hades' lowest depth to reach too deep,
 Nor any sea too broad to overleap,
 For men of dauntless, fiery, energy

CLXXV. Fearlessness.

Mahābhārata v. 1513

The truly brave, however tried,
 In all events the test abide.
 The gloom of woods, the wild beasts' haunt,
 Their manly spirits cannot daunt.

Amid alarms, distress and woe
 They ne'er lose heart, no fear they know
 When swords are swung, or, thick as hail
 The arrows fly, they never quail

CLXXVI. Procrastination.

Mahābhārata vi. 2008.

Events have onward sped too fast ;
 The time to change thy course is past
 A dam thou rear'st the streams to stay
 Which have already flowed away !
 Thy house is burned ; the flames to quell
 For water now thou digg'st a well *

* Compare Rāmāyaṇa, ii. 18, 23, "Thou in vain desir'st to construct a dam when the water is gone." Bhāṭṭiḥari, iii 6, "A wise man should strenuously strive after his own wellbeing whilst his body is in health, whilst decay is off, whilst his strength is unbroken, and there is no decline of life : when the house is in flames, what is the use of making an effort to dig a well ?"

CLXXVII. Evil of indecision.

Mahābhārata xi. 3814, ii. 164

The dilatory men who let
 The time for action pass away,
 Though long they seek, can seldom get
 Another opportunity

CLXXVIII. Promptitude necessary.

Mahābhārata xi. 36.

While yet the hours for action last
 A man should strive his ends to gain,
 That so he may not mourn in vain
 The chance away for ever past

CLXXIX. Study beforehand the consequences of action

Mahābhārata v 1112

If I now take this step, what next ensues ?
 Should I forbear, what must I then expect ?
 Thus, e'er he acts, a man should well reflect,
 And weighing both the sides, his course should choose

CLXXX. The best remedy for grief

Mahābhārata xi. 184^b, f.

Nor valour, wealth, nor yet a band
 Of friends can bring such sure relief
 To mortals overwhelmed with grief,
 As strong and steadfast self-command

CLXXXI. The cure for grief

Mahābhārata iii. 14079 (= xi 76^b, f ; xii. 12494)

With drugs the body's pains are healed ;
But wisdom mental anguish quells ,
Such wholesome power in knowledge dwells.
To grief, then, never weakly yield.

CLXXXII. The wise superior to circumstances

Mahābhārata iii. 62 , xi 67 , xii. 751 , 6497^b, f. ; 12483

No day arrives, but as it flies,
Of fear a hundred sources brings,
Of grief a thousand bitter springs,
To vex the fool,—but not the wise.

CLXXXIII. Marks of a wise man

Mahābhārata v. 993.

The men, too high who never aim,
For things once lost who never mourn,
By troubles ne'er are overborne,—
Such men the praise of wisdom claim.

CLXXXIV Appearances not always to be trusted

Mahābhārata xii. 4148 f

A bounded vault the æther seems ,
With fire the firefly seems to shine ,
And yet no bounds the sky confine ,
'Tis not with fire the firefly gleams

So other sense-perceptions too,
Which else might cheat, should first be tried,
And those which every test abide,
Should only then be deemed as true

CLXXXV. Content, and final blessedness.

Mahābhārata III. 14085

What gain can discontent allay ?
Contentment makes men truly blest
He who has travelled wisdom's way
With gladness hails th' approaching day,
When he in bliss supreme shall rest.

CLXXXVI. The foolish discontented, the wise content.

Mahābhārata XI. 75

Though proudly swells their fortune's tide,
Though evermore their hoards augment,
Unthinking men are ne'er content :
But wise men soon are satisfied

CLXXXVII. Discontent.

Subhāshatīrṇava, 110

Most men the things they have, despise,
And others which they have not, prize,
In winter wish for summer's glow,
In summer long for winter's snow

CLXXXVIII. No perfect happiness in the world

Mahābhārata XII. 6712, comp. III. 15382

Some men by circumstance of birth
Are happier, others more distress ;
But any man completely blest
I nowhere yet have seen on earth.

[This verse in the original immediately precedes the next No

CLXXXIX. Desire insatiable.

Mahābhārata xii. 6713; comp. xii. 514—522.

When men grow rich, for something else they pine,
 They would be kings; * were kingly rank attained,
 They fain would gods become, were godship gained,
 They'd long to rule o'er all the race divine.

But shouldst thou wealth and royal power acquire,
 And soaring higher yet, become a god,
 Yea rule all Svarga† by thy sovereign nod,
 Ev'n then unsated, thou wouldst more desire.

CXC. The same.

Mahābhārata i. 3174 and 3513, iii. 80 ff., 6715; xii. 513 ff.;
 xii 6609 ff; xii. 9925

Renewed enjoyment never tames,
 But rather more excites desire.
 The more by oil or wood a fire
 Is fed, the more it fiercely flames.

Fools find it hard to quell this pest,—
 This plague, which lasts out all man's days,
 Which grows not old as he decays —
 Who cures it, he alone is blest.

* Compare the Phœmissæ of Euripides, 503 ff., where Theseus says: "For I, o mother, will declare, concealing nothing, I would go to the place where the stars, and the sun rise and beneath the earth,—if I were able to do these things,—in order to possess regal power, the greatest of the deities"—Compare *Mbh* v 4567 (see below in the story of "Sanjaya and Vidura").

† The Hindu paradise, the abode of Indra.

Rule, then, thyself ; desire abate
 Earth, all the gems her caverns hold,
 With women, cattle, stores of gold,—
 All fails one greedy man to sate

CXCI *Evils of wealth* praise of contentment

Mahābhārata III 84.

As fire consumes the wood from which it springs,
 So inborn greed to mortals ruin brings
 The rich in constant dread of rulers live,
 Of water, fire, thieves, kinsmen crying "Give"
 Ev'n wealth itself to some men proves a bane,
 Who dotes on it, no lasting bliss can gain
 As flesh by denizens of earth, sea, air,—
 Beasts, fishes, buds,—is seized as dainty fare,
 So too the rich are preyed on everywhere
 Increasing wealth to greed and folly leads,
 And meanness, pride, and fear, and sorrow breeds
 In getting, keeping, losing wealth, what pain
 Do men endure ! They others kill for gain
 The vain desires of mortals never rest,
 Contentment only makes them truly blest
 Life, beauty, youth, gold, power, we cannot keep,
 The loss of those we love we soon must weep
 On such-like things, from which he soon must part,
 The thoughtful man will never set his heart.
 In hoarding gold no more thy days expend,
 Or else endure the ills that wealth attend
 Ev'n men who wealth for pious uses win,
 Would better act, if none they sought to gain
 'Tis wiser not with mud to soil the skin,
 Then first to soil, and then wash off the stain

CXCII. A man's aims vary with his time of life.

Mahābhārata x. 115

In youth a man is led away
By other thoughts, ideas, aims,
Than those his middle life which sway
In age yet other schemes he frames

CXCIII. Wealth and poverty.

Mahābhārata xii 213, ff

Amassing wealth with care and pains,
A man the means of action gains
From wealth a stream of virtuous deeds,—
As copious rills from hills,—proceeds
But action halts when affluence fails,
As brooks dry up when drought prevails
Wealth every earthly good procures,
And heavenly bliss itself insures.
For rich men gold, with hand profuse,
Can spend for every pious use *

The wealthy man has troops of friends,
A flattering crowd before him bends,
With ardour men his kinship claim,
With honour all pronounce his name,
They call him noble, learned, wise,
And all his words as maxims prize

Men in the lap of affluence nursed
Look down upon the poor as cursed
The world deems want a crime, like bad
And guilty men, the poor are sad

* There is nothing in the original corresponding to these two lines, but I assume that their substance is intimated in what precedes, and this is confirmed by what is afterwards said of the poor man

A needy man is viewed with scorn,*
 As base and vile, though nobly born ;
 On earth his lot is joyless, hard,
 To him the gates of heaven are barred ,
 The rites which open wide that gate,
 The needy cannot celebrate.

He merits most the name of lean
 Who cattle lacks, whose garb is mean,
 On whom no crowd of servants waits,
 Whose food no hungry strangers sates .—
 That hapless man is truly lean,
 Not he whose frame is spare and thin

CXCIV. Wealth often injurious.

Mahābhārata xii 6575.

The unthinking man with whom, too kind,
 The goddess Fortune ever dwells,
 Becomes the victim of her spells ,
 As autumn's clouds the wind impels,
 She sweeps away his better mind.
 Pride, born of viewing stores of gold,
 Conceit of beauty, birth, invade
 His empty soul , he is not made,
 He deems, like men of vulgar mould.
 He knits his brows, his lip he bites,
 At poorer men he looks askance,
 With proud contempt and angry glance,
 With threatening words their souls affrights

* Nil habet infelix paupertas durnus in se
 Quam quod ridiculos homines facit.

Juvenal, *Sat* i. 3 152.

“For unhappy poverty has in it nothing harder than this,
 than that it makes men the objects of ridicule.”

How, how could any mortal brook
 On such a hateful wretch to look,
 Even though he owned the godlike power
 On men all envied boons to shower ?

CXCV. The same

Sahityadarpana, 322

A wealthy man not drunk with pride,
 A youth who fickle folly flees,
 A ruler scorning careless ease,
 Among the great enrolled abide

CXCVI. What will not men do to get wealth ?

Sāṅgadhara's Puddhati, Dhanaprasamsā 12

For gold what will not mortals dare ?
 What efforts, struggles, labours spare ?
 The hostile warrior's sword they brave,
 And plunge beneath the ocean wave.

CXCVII The same.

Mahābhārata in 15398.

On seas, in forests wild, the bold
 Will risk their precious lives for gold

CXCVIII The rich hath many friends

Mahābhārata an 12131

A rich man's kinsfolk, while he thrives,
 The part of kinsmen gladly play
 The poor man's kindred die away
 Long e'er his day of death arrives

CXCIX The same.

Panchatantra i 15.

A wealthy man ev'n strangers treat
 As if they were his kinsmen born
 The poor man's kindred all with scorn
 His claim to kinship basely meet

CC Heirs of the rich often spendthrifts.

Subāhshatānavu, 64

How many foolish heirs make haste
 The wealth their fathers saved to waste !
 Who does not guard with care the pelf
 He long has toiled to hoard himself ?

CCII Self-exaltation, and censure of others condemned

Mahābhārata xii 10576

Himself in men's esteem to raise
 On other's faults let no one dwell ;
 But rather let a man excel
 All other men in doing well,
 And thus command the mood of praise
 Oft worthless men, in blind concert,
 Their own superior merits vaunt,
 And better men with failings taunt .
 Reproof themselves with scorn they meet,
 By blameless acts alone the wise,
 Although they ne'er themselves exalt,
 Nor yet with other men find fault,
 To high esteem and honour rise
 The odour sweet of virtuous deeds,
 Though voiceless, far and wide will fly .

To tell his presence in the sky
 The noonday sun no herald needs.
 By self-applause a fool in vain
 From others glory seeks to gain ;
 But nought a wise man's light confines
 Though sunk within a pit it shines.

CCII. Bad men pleased to hear ill, not good, of others

Mahābhārata v 1380, xii. 11014.

Of others' ill to hear makes bad men glad ,
 To hear of others' virtues makes them sad

CCIII. The bad like, the good dislike, to censure others

Mahābhārata i 3079

In censuring others wicked men delight
 With all good men 'tis just the opposite

CCIV. Men of merit alone can appreciate merit.

Mahābhārata viii. 1817.

No man can others' merits know
 When he himself has none to show

CCV Censoriousness and self-deception

Mahābhārata viii. 2116, v 1007.

All men are very quick to spy
 Their neighbours' faults, but very slow
 To note their own , when these they know,
 With self-deluding art they eye

CCVI. Men see other's faults, but are blind to their own

Subhāshitānava, 275.

Men soon the faults of others learn
A few their virtues, too, find out,
But is there one—I have a doubt—
Who can his own defects discern.

CCVII. "Why beholdest thou the mote that is in thy
brother's eye?" &c.

(Matthew vii 3 f)

Mahābhārata i 3069.

Thou mark'st the faults of other men,
Although as mustard seeds minute,
Thine own escape thy partial ken,
Though each in size a Bilva fruit.

CCVIII. Want of self-knowledge.

Mahābhārata i. 3074.

Until the ugly man has scanned
His form, as in a mirror shown,
He deems, in fond conceit, his own
The fairest face in all the land.
But when the faithful glass reveals
How every grace and charm it wants,
At once are silenced all his vaunts—
The galling truth he sadly feels.

CCIX. Conceit difficult to cure

Panchatantra i 314, or 357.

Declare what power the born conceit
Can drive from any creature's mind.

* The Bilva is the Bel, or Aegle Marmelos

See yonder bird, its back reclined
 On earth, throws up its little feet,
 While there it sleeps, the sky to prop,
 Which else to earth might downward drop

CCX To give advice easy, to act well difficult.
Hitopadeśa i 98, or 107.

Whoe'er will others seeking light, advise,
 His task is easy—here all men are wise,
 But urged themselves to virtue, most no more
 The wisdom show they seemed to have before.

CCXI. To boast easy, to act difficult
Rāmāyana vi 67, 10 (Gorresio's Edition.)

In words to carry out a plan,
 Is easy work for any man;
 But those who vigour join with skill
 Alone hard tasks in act fulfil

CCXII. Union is strength
Mahābhārata v. 1321 ff, iii. 1333, 1 5915 f.

The forest tree that stands alone,
 Though huge, and strong, and rooted fast,
 Unable long to brave the blast,
 By furious gusts is overthrown;

While trees that, growing side by side,
 A mass compact together form,
 Each sheltering each, defy the storm,
 And green from age to age abide.

So too the man alone who stands,
 However brave himself, and wise,
 But lacking aid from stout allies,
 Falls, smitten soon by hostile hands

But those sage kinsmen ever thrive,
 Like lotus flowers in blooming pride,
 Who firmly each in each confide,
 And each from each support derive.

CCXIII. The same

Mahābhārata v. 1318.

Long threads, if all alike they be,
 And many, even if thin, sustain,
 Unbroken, many a heavy strain :
 Of good men here an emblem see

CCXIV The same

Mahābhārata v. 1319

Would kinsmen deal a deadly stroke,
 They all the common cause must aid,
 When sundered, firebrands only smoke,
 But blaze whene'er in contact laid

CCXV Mutual help

Mahābhārata v. 863

By woods unsheltered, tigers fall
 Beneath the hunter-troop's attacks
 And stripped of tigers, forests tall
 Soon sink before the woodman's axe
 Let tigers, therefore, woods defend,
 And woods to tigers shelter lend.

CCXVI Weak foes not to be despised

Mahābhārata i. 5553 (compare i. 5627), xii. 4390

Let none a feeble foe despise .
 If but a little fire should seize
 One out of many forest trees,
 Soon low the wood in ashes lies

CCXVII. Caution in dealing with a foe.

Mahābhārata xii. 5315, v. 1405.

When with a crafty foe thou wagest war,
 Ne'er rest secure because he dwells afar ;
 For know, the arms of such a man are long,
 When stretched to wreak his wrath on those who've
 done him wrong.

CCXVIII The same.

Mahābhārata xii. 3501 (compare v 1389)

If thou hast chanced to wrong a powerful foe,
 Ne'er rest secure, though far he dwell away :
 His arm with sudden stroke may lay thee low,
 As hawks, down swooping, smite their helpless prey.

CCXIX Machiabellian counsel

Mahābhārata i 5563, xii 5264.

Whilst thou dost watch thy chance,—with seeming care
 Thy mortal foe upon thy shoulder bear ;
 Then down to earth thy hated burden dash,
 As men against the rocks an earthen vessel smash.

CCXX. How women ought to gain and keep their husbands' affections.

A free translation of portions of the section of the Mahābhārata, entitled, the conversation of Draupadī with Satyabhāmā, Book III., verses 14619–14721 of the Calcutta Edition.

[Of the two ladies who figure in the following dialogue, the first is Satyabhāmā, the wife of the renowned Kṛṣṇā, the ally of the Pāṇḍava princes ; while the second is Draupadī (as she is most commonly called by her patronymic, as the

daughter of Drupada, although her proper name was Kṛṣṇā, the wife of the five Pāṇḍava princes, Yudhiṣṭhira and his brothers. Here we have a case of polyandry, which the Mahābhārata, in accommodation to later ideas, explains as apparently originating in accident, but as pre-arranged in a former birth, although the custom is allowed by some of the personages who appear in the poem, to have been one immemorably practised. (See my paper in the "Indian Antiquary" for September last, and Professor M. Williams's "Indian Epic Poetry," pp 99 f) Some indications of its, at least, occasional occurrence in the Punjab, in ancient times, are found in two passages adduced in a paper recently communicated by me to the "Indian Antiquary." It is worthy of remark that Satyabhāmā is represented in the passage before us as seeking to bring her husband, Kṛṣṇā, under subjection by some of the philtres which she supposes Draupadī to have found effectual with the Pāṇḍavas, although Kṛṣṇā was, either at the time when this section of the Mahābhārata was composed, or somewhat later, regarded as an incarnation of Vishnu, or of Brāhma (the supreme Spirit), and (unless his deification was a later event, or unless his higher was not supposed always to permeate his human nature), might have been supposed, by his divine omniscience, to be incapable of deception by the wiles of his wife. I may add that, at the time when the dialogue is related to have occurred, the Pāṇḍavas were living in the forests, in pursuance of an engagement to exile themselves from their kingdom for a certain period (See Williams's "Indian Epic Poetry." pp 23 and 103.) The passage before us may, doubtless, be held to prove that, in ancient days, the women of India were in the habit of employing philtres of various kinds to gain, or keep, their husbands' affections. In other respects, and irrespectively of the dutiful, though exaggerated, sentiments which the second speaker expresses, it may possess some interest as a picture of ancient Indian manners.]

Two ladies fair, of high estate,
Long parted, now again had met.

The one herself could justly pride
 On being noble Kṛṣṇā's bride,
 The other ruled five princes' hearts
 With loving sway, by honest arts
 Rejoiced each other now to see,
 They laughed and chatted, full of glee
 In thought o'er all the past they ranged,
 And ancient memories interchanged.
 When thus at length had found an end,
 The former thus addressed her friend

SATYABHAMA

"How is it, dearest Kṛṣṇā,* say,
 That thou thy husbands so can'st sway,—
 Those godlike princes, youthful, bold,
 Strong-limbed, and proud, and uncontrolled,—
 Who ever watch thy looks, to find
 What thoughts are passing in thy mind,
 And ne'er against thy rule rebel?
 Reveal, I pray, thy potent spell.
 By what devices, what finesse,
 Canst thou their proud self-will repress,
 And make them all thy power confess?
 Where lies thy strength? What philtres are
 Avail to gain thine end? declare
 Do rites, oblations, prayers, conduce
 To work thy will, or lore abstruse?
 Or is thy grand success the fruit
 Of any drug, or herb, or root?
 What art is thine, which fame ensures,
 And full connubial bliss secures?

* Draupadī's proper name See the prose introduction

For I, too, seek to rule my lord .
Thy methods tell ; thy help afford."

These words when noble Krishṇā heard,
She spake, with grief and sorrow stirred

KRISHNA (DRAUPADI).

"Such questions vain befit not thee,
A dame esteemed so sage to be.
For all but heartless wives eschew
Those wicked arts thou hast in view
Could any female merit praise
For acts so shameful, schemes so base ?

Whene'er a hapless husband knows
His foolish wife is one of those
Who ply their lords with drugs and charms,
His soul is racked by dire alarms,
As any one is ill at ease
Who in his house a serpent sees
How can he lead a happy life
Who lives in dread of such a wife ?
How many men whose wives thus sin,—
Who seek by drugs their lords to win,—
To fell diseases fall a prey,
Grow dropsied, leprous, pine away
In sad and premature decay !
Such madness could'st thou dare to share ?
For thine own lord such ills prepare ?
No wife has e'er, by drugs or charms,
Won back a husband to her arms.

Now, calmly hear how I proceed,
Avoiding every tortuous deed.

I seek to win my husbands' hearts
By none but open, honest arts
And so their willing hearts I rule .
I ne'er cajole them, or befool,
Nor e'er on charms or drugs depend,
Their independent wills to bend
From anger, pride, and passion free,
I serve my lords most zealously.
Without parade of fondness, still,
Submissive, I their wish fulfil
By fitting gestures, gentle speech,
And mien, and acts, my goal I reach.
Those lords, whose glance alone could kill,
I please with all my might and skill
Though they are never haish nor rude,
But always kind, and mild, and good,
I act as if constrained by awe,
And treat their slightest hint as law.
No other object draws my love,
On earth beneath, or heaven above.
No handsome, wealthy, jewelled youth,
No god, could shake my plighted troth
For no delight or joy I care,
Unless my lords the pleasure share.
Whene'er their home they chance to leave,
Dejected, pale, I fast and grieve
Their homeward safe return I greet
With sparkling eyes, and welcome meet
Till all their wants are well supplied,
I never for my own provide.
At meal times, I, without delay,
The food they love before them lay,
Served up in golden platters fair,
All burnished bright with constant care.
My house is clean, and fairly swept,
Well stocked and ordered, neatly kept.

As friends I own, and talk with, none
 But virtuous women . bad I shun *
 From all such words and acts I shrink
 As wellbred dames unseemly think.
 Loud laughter, foolish jests I hate
 And constant loitering at the gate
 My lords' behests I all observe,
 From these I could not bear to swerve
 Just issued from the bath, and bright
 In fair attire, with jewels dight,
 Before my lords' appearing, I
 Delight their eyes to gratify.

Whatever usage, rule or rite,
 Whatever courtly forms polite,
 My husbands' sires observed of old,
 And they themselves in honour hold,
 All these with never-ceasing care
 I carry out; no toil I spare

* Compare the Troades of Euripides, 647 ff., where Andromache says of herself—

“πρῶτον μὲν, ἔνθα καὶ προσῆ καὶ μὴ τροσῆ
 ψόγος γυναιξίν, αὐτοῦ τοῦτ’ ἐφέλλεται
 κακῶς ἀκούειν, ἥτις οὐκ ἔνδον μένει,
 τοῦτου ταρεῖσα πόθον ἔμιμνον ἐν δομοῖς.
 εἴσω τε μελάρων κομψὰ θηλειῶν ἔπη
 οὐκ εἰσεφροῦμην, τὸν δὲ νοῦν διδάσκαλον
 οἴμοθεν ἔχουσα χρηστὸν ἐξήρουν ἐμοί

“In the first place, where (whether a slur already attaches to women or not,) this very conduct is sure to bring ill repute in its train, when one does not keep (literally, to her who does not keep) at home; giving up the desire of this, I used to stay within the house, and did not bring into it the clever sayings of women (i.e., their gossip and romantic notions), but having my mind a good teacher by its own instinct, I was content with myself.”—*Paley*.

And here the way their mother shows,
 Who all the past exactly knows
 Her will I follow ; her reverie ,
 And hold the noble woman dear

By constant care, alertness, zeal,
 I strive to work my husbands' weal

Base women's wicked arts I shun ;
 By nobler means my ends are won.

In happier days,* at sumptuous feasts
 We entertained eight thousand priests.
 Those Brahmans learn'd and grave, in state
 Their food from golden platters ate
 And many other guests beside
 Were every day with food supplied
 Whate'er within our household passed,
 Was known to me from first to last.
 I knew the servants, one by one,
 And all they did or left undone
 My husbands' hordes of gold I knew,
 Their income, all their outlay too.
 To me they left all household cares,—
 A mass of manifold affairs
 On me this burthen all was thrown ,
 This load I bore without a groan,
 And sacrificed my rest and ease,
 My task to end, my lords to please.
 I rose the first by dawn's faint light,
 Retired the last to rest at night.

* That is while the Pāṇḍavas were at home, and in possession of their dominions. Some of the preceding details also, though expressed in the present tense, should,—if the story is to be regarded as self-consistent, be referred to this earlier period

Such are the philtres, such the spells,
 Whose power my husbands' love compels
 To please her lord a virtuous wife
 Should deem the object of her life
 To him her thoughts should ever turn ;
 With love to him her heart should burn ,
 Her hope is he, her refuge, god ;*
 And all her acts should wait his nod.

In vain by ease is pleasure sought ;
 By pains and toil alone 'tis bought
 Strive, then, thy lord's esteem to win ,
 A new career of love begin
 Whene'er his step without the gate
 Is heard, start up, and on him wait
 With cheerful tact his wishes meet,
 His palate please with viands sweet,
 His every sense with pleasure sate ,
 Within thy home a heaven create
 So doing, thou shalt make it clear
 That he to thee is very dear ;
 And then thy love perceiving, he
 With answering love will cherish thee
 This course will bring thee high renown,
 Thy life with bliss connubial crown

Compare the story of Śāndilī in *Mahābhārata* xiii. 5864 ff.,
 and see the passages in praise of women, Nos ccxxii. ff

CCXXI. A Kshatriya heroine's exhortation to her son

Mahābhārata v 4494—4637

There lived a Kshatriya queen of old,
 Well known to fame, far-sighted, bold,
 Who sate in councils, heard debate
 Proceed on grave affairs of state,

* *Mahābhārata* xiii 6783, 6799

Who, studying much and long, a store
 Possessed of rich and varied lore
 She dwelt with joy 'mid war's alarms,
 And loved to hear of feats of arms,
 How Kshatriya's power the proud subdued,
 And blessed the subject multitude.
 It chanced, a foe's superior might
 Once overcame her son in fight ;
 And all his host dispersing, drove
 The prince in foreign lands to rove.
 There, stunned by fortune's crushing blow,
 He lived, and pined, in want and woe.
 Desponding, sad, he deemed it vain
 To seek to raise his head again.
 His spirit seeing so depressed,
 The mother thus her son addressed

VIDULA.

" Of all thy friends the grief and bane,
 Of all thy foes the joy and gain,—
 No real son art thou of mine,
 No scion of the kingly line,
 A Kshatriya thou wast never born ;
 Of every warrior thou the scorn.
 Whence spring'st thou ? from what outcast race ?
 All nobler sires thou would'st disgrace.
 Who can of thee with honour speak ?—
 In spirit faint, in act so weak.
 Desponding thus, hast thou no care
 Thy shattered fortunes to repair ?
 Contemn thyself no longer ; rise,
 Awake to deeds of high emprise
 Why liest thou prone, as if the dead
 Forked bolt of heaven had struck thee dead ?

Start up, aspire to high renown ;
By knightly deeds regain thy crown.

By force of will respect command ,
Blaze fiercely like a glowing brand *
Like smouldering chaff, that only smokes,
A weakling men's contempt provokes
Whoever strikes a manly blow,
And strives to lay his foeman low,
Has done his duty , though he fail,
That failure let him ne'er bewail
For duty wage a constant strife ;
Than this, what other use has life ?

Thy pious acts have borne no fruit ,
And cut is now thy welfare's root.
If all thy hopes of good are gone,
In life why should'st thou linger on ?

Though hardly pressed, a warrior ne'er
Should yield to sad and weak despair
Though fell'd to earth, a man should seize
With deadly grasp his foe's knees,
Should drag him down with main and might,
And smiting, end the deadly fight

The sons who earn no honoured name,
Can bring their mothers only shame
Who'er in splendour, valour, love,
Stands forth all other men before,
He justly claims,—no other can,—
The high and noble name of man
He's falsely called a man, whose heart
Is weak, who plays a woman's part

* Compare *Mahābhārata* xii. 5265; and No cxxiv above, p 112

On this our sad condition think
 We stand on utter ruin's brink,
 From home and country driven, laid low,
 Of joy bereft, and plunged in woe
 And wilt thou, neivless, thus lie low,
 Nor dare to strike another blow ?

I called thee son, but now I see
 I bore the Kali age in thee *
 May woman never bear again
 A son so base, so dire a bane !

Submission, meekness, ne'er can raise
 The sunk, or bring them happier days
 Fierce, energetic, strife alone
 Can win thee back thy father's throne
 Ambition only, restless, proud,
 Can lift a man above the crowd
 Steel, then, thy heart — a hero grown,
 From haughty foes wrest back thy own "

SANJAYA.

" What worth has earth, its wealth, its joys,
 Its power, its state, its glittering toys,

* The Kali, which is the present Yuga, is the last of the four immense periods into which the Indian system of cosmogony divides the duration of the existing creation. The first, or Satya, Yuga, was the age of perfection, and during those which have followed, the world is conceived to have been undergoing a gradual course of deterioration to the extent of one-fourth in each succeeding Yuga. In the Kali age corruption and calamity are thus regarded as attaining their climax. The word Kali as used in the text may thus be considered as denoting an impersonation or incarnation of all evils

What worth has even life—for thee,
 My mother, if thou hast not me ?
 Then urge me not to peril life,
 In fruitless, bootless, desperate strife ”

VIDULA

“ Their lot is base, who once were great,
 But now have fallen from high estate ,
 Who, masters once, dependent now,
 To others’ wills must humbly bow,
 Whom none regards, and who, by need
 Constrained, on others’ bounty feed.
 To such a servile life as now
 Thou lead’st, my son, no longer bow.
 Win back those days,—alert and brave,—
 When thou wast lord and not a slave,
 When all men watched thy kingly nod,
 And bent before thee as a god.*
 Like heavenly bliss is kingly sway,
 Like hell their lot who must obey.†
 The prince whose arm his rule assures,
 And well his kinsfolks’ weal secures,—
 He during life enjoys renown,
 And earns at length a heavenly crown.

Yet thou continuest faint of heart,
 And wilt not act a hero’s part.
 But know, whene’er from love of life,
 A Kshatriya shrinks from battle’s strife,
 With no fierce warlike ardour burns,—
 His tribe that recreant soldier spurns.

* Compare *Manu* vii 8

† This line, which has nothing corresponding to it in the original, is given as a counterpart to the preceding

Yet why should I my speech prolong ?
 No pleas of mine, however strong,
 Can sway, poor youth, thy wavering mind,
 To all bold action disinclined.
 Just so, no drugs his death can stay,
 Whose life is ebbing fast away.

Yet hear another reason why
 Thou still in war thy chance should'st try
 The foe who now usurps thy throne
 The people's love has never known.
 Too weak to rise,—with none to guide,
 They watch the turn of fortune's tide.
 But if men saw thee bent on war,
 Allies would flock from near and far
 With these combined, thy plans prepare,
 Thy standard raise, and war declare.

Thy foe is mortal, bears no charm
 To guard his life from deadly harm
 Go forward then ; to battle stride ;
 Successes yet thine arms abide
 Thy name is Victor , * prove thy right
 To bear it triumph now in fight

Whilst thou wast but a child, of old
 A Brahman seer thy lot foretold,
 That after dire reverses, thou
 Once more in pride should'st rear thy brow.
 The sage's word remembering, I
 Expect thy coming victory.

But what a life is this we lead,
 Starvation dreading, sunk in need !

* His name "Sanjaya" means "victorious," or "victory"

What sad vicissitudes I've seen !
 A princess born, a wedded queen,
 Resplendent once with jewels bright,
 My husband's joy, my friends' delight,
 In splendour nursed, I knew no care ,
 And now !—but yet I'll not despair

Should'st thou continue still to see
 Thus plunged in woe thy spouse and me,
 What joy could life then have for thee ?

Oui servants, all attached and good,
 Have left us, forced by lack of food.
 Oui honoured teachers, Brahman priests,
 Enjoy no more their former feasts.
 What comfort have I yet in store ?
 Shall glad bright mornings dawn no more ?
 It rends my heart, augments my woe,
 To say a needy Brahman "no"
 In happier days my spouse and I
 A Brahman's suit could ne'er deny.
 We stand before a trackless sea,
 We have no raft, no guide but thee
 Be thou our pilot, steer us o'er
 And land us on a happier shore.
 A dying life is this we live ;
 Do thou full life and vigour give.

What joy have I, if thou disgrace
 By shrinking fear thy father's race ?
 I could not bear to see thee act
 A flatterer's part with servile tact.
 A manly Kshatriya, highly born,
 All base unworthy acts should scorn ;
 By fawning, cringing aspect meek
 For others' grace should never seek.

Think what our race's law requires,—
 A law observed by all our sines,
 On all their hearts inscribed, divine,
 And why not too, engraved on thine ?
 A Kshatriya bold, with lofty brow,
 To lower men should never bow,
 But always grandly stand erect
 With conscious, noble, self-respect
 And even when nought can doom forefend,
 Defiant let him meet his end,
 By force be broken,—never bend.

To duty, Brahmans, gods above,
 A Kshatriya bows with reverent love
 To these alone he homage pays,
 All humbler men he lord-like sways."

SANJAYA.

"Thou hast a hard, an iron heart,
 And play'st no loving mothers' part,—
 True daughter of a warrior line ;
 A fierce unbending soul is thine.
 To all thy Kshatriya instincts true,
 Thou dost not yield to love its due,
 Nor seek to guard me as thy one
 Supreme delight, thine only son !
 But spurr'st me on, devoid of ruth,—
 As if I were an alien youth,—
 To join again in hopeless strife,
 And all in vain to peril life.
 What worth would earth, its wealth, its joys,
 Its power, its state, its glittering toys, —

What worth would life—possess for thee,
My mother, if thou hadst not me ?” *

VIDULA.

“ Life has two aims,—with zeal pursued
By thoughtful men,—the right, the good †
These worthy ends of life to gain
I’ve urged thee on, as yet in vain.
The time has come, the favoured day
For action,—long it may not stay ;—
Improve it e’er it pass away
Thy fame is perilled by delay.
Should I to warn thee now decline,
I’d show a fondness asinine. ‡

Thou cravest love, then prove thy right
To be indeed my heart’s delight
When thou shalt play the hero’s part,
I then will clasp thee to my heart.

The Kshatriya race was formed for fight,
In martial deeds should take delight,
And heaven is earned by warriors all,
By those who conquer, those who fall.”

SANJAYA

“ I lack all means, have no allies
To aid my hostile enterprise.

* In the original these ideas are repeated here

† *Dharma* and *Artha*, or Duty, and Prosperity.

‡ This follows the original. “ Were I not to address thee, when thou art affected by infamy, this would be the weak, causeless, fondness of a she-ass.”

From home and empire rudely driven,
 My forces into fragments iven,—
 How can I face my conquering foe,
 Or think, unhelped, to lay him low ?
 Alone, could even a giant hope
 With fierce embattled hosts to cope ?
 But thou art fertile in resource,
 Do thou direct and shape my course
 Thou bidd'st me now the strife renew
 What thou commandest, I will do "

VIDULA.

" Let not thine ancient ill success
 In war, my son, thy soul depress
 To self-distrust no longer yield,
 Once more thy sceptre hope to wield.
 Misfortune lasts not always long,
 The strong grow weak, the weak grow strong *

* Compare Sophocles, *Electra*, 916—

ἀλλ', ὦ φίλη, θάρσυνε τοῖς αὐτοῖσι τοῖ
 οὐχ αὐτὸς αἰεὶ δαιμόνων παρασταεῖ

" But, oh, dear [sister], be of good courage the same deity
 does not always attend on the same persons "

And Euripides, *Hercules Furens*, 101—

κάμνουσι γάρ τοι καὶ βροτῶν αἱ συμφοραί,
 καὶ πνεύματα' ἀνέμων οὐκ αἰεὶ ῥώμην ἔχει,
 [οἱ τ' εὐτυχεῦντες διὰ τῆλους οὐκ εὐτυχεῖς].
 ἐξίσταται γὰρ πάντ' ἀπ' ἀλλήλων δίχα
 οὗτος δ' ἀνὴρ ἄριστος ὅστις ἐλπίσι
 πέποιθεν αἰεὶ τὸ δ' ἀτορεῖν ἀνδρὸς κακοῦ

" For the calamities of mortals too cease, and the blasts
 of the winds have not always the same strength, [and the
 prosperous do not prosper in the end] For all things
 separate themselves from each other But he is the best man
 who always trusts in hope, while despair is a quality of a
 weak man."

But trust not chance ; by strife alone,
And toil, canst thou regain thine own

Heroic men, awake, alert,
Spring up, and all their force exert
Resolved to win, with stubborn will,
Despising risk, and braving ill,
They never rest, but struggle on
Till all the good they seek is won.

A well-starred prince, religious, wise,
To high estate must surely rise
On such Śrī * smiles, benignly bright,
As rising suns the Orient light

But listen yet, while I reveal
How thou with other men should'st deal ,
How thou with art, and tact, and skill,
May'st always mould them to thy will,
By varying means may'st all persuade,
Thy will to work, thy schemes to aid.
Men's several natures sharply note,
The various loves on which they dote,
Gold, splendour, pleasure, honour, fame,
Revenge, and every other aim ,—
These mark, indulge, to these give scope
And swaying all by fear and hope,
Their passions use to serve thine ends,
To thwart thy foes, attach thy friends
By such means, too, the wise man knows
To sow dissension 'mong his foes.
And, never, son, evince alarm,
Whate'er may rise to threaten harm.
A ruler fear should never know,
Or, if he feels, should never show ,

The goddess of good fortune

For if he shows he danger dreads,
O'er all his host a panic spreads

I've shown thee how, if thou wilt dare,
Thou may'st thy losses yet repair
I've stirred thee up to flee from shame,
To gain thyself a glorious name
I've sought thy soul with hope t' inspire,
With martial glow thy breast to fire.
I've told thee how, though now forlorn,
Thou wast for future glory born
And now, my son, at length arise,
Arise, and snatch the envied prize

Now, last of all, my secret hear,
That thou no more may'st doubt or fear.
We yet possess, to thee unknown,
Large treasures, known to me alone
And many hundred friends remain,
Good friends, who've borne misfortune's strain,
Whom no reverse of ours could shake,
Who common cause with us will make,—
They surely will not leave us now,
When fortune comes to crown thy brow
What need for more, my son, what need?
So on to fight, and victory speed!"

SANJAYA

'O thou, thy race's joy and pride,
Heroic mother, sagest guide,
Fond prophetess of coming good,
How thou hast roused my timid mood!
Whilst thou didst strive, in long discourse,
My languid soul to nerve with force,

In war of words I strove in vain
 O'er thee the mastery to gain
 For thou couldst all my pleas refute,
 And leave me stunned, abashed, and mute
 With thee to lead, sustain, and cheer,
 How can I longer shrink or fear?
 Drunk with the nectar of thy word,
 To superhuman valour stirred,
 I must, with thee to show the way,
 Impossibilities essay
 I will not see the ocean overwhelm*
 My own, my dear, paternal realm,
 But lift it high above the wave,
 Yea death itself with joy will brave
 My cherished heritage to save"

Thus by his mother's tauntings stung,
 By these her exhortations fired,
 Away the youth his weakness flung,
 And snatched the prize her soul desired

[The women of Rājputāna, as represented by Colonel Tod in his "Annals and Antiquities of Rajasthan" (see chapter xxiii. pp 607, ff), maintain in more recent times the character of heroism ascribed to Vidulā in his passage of the Mahābhārata. I give a few extracts Vol. 1. p 607, f "C'est aux hommes à

* The original verse (4634), literally translated, runs thus.—"This earth must be supported in the water I must die, (plunging) down into an abyss, or precipice." This is thus explained by the Commentator "This land, my paternal kingdom, sinking as it were in the water, . . must be supported by me, or the sunken kingdom must be raised, or I must die in the gulf called battle; and not thus remain inactive." Supposing the word "earth" to stand for the world, the phrase might perhaps be understood of a superhuman effort, as I have done in the lines which precede

faire des grandes choses c'est aux femmes à les inspirer," is a maxim to which every Rajpoot cavalier would subscribe, with whom the age of chivalry is not fled, though ages of oppression have passed over him. He knows there is no retreat into which the report of a gallant action will not penetrate, and set fair hearts in motion to be the objects of his search." P 610 "Like the ancient Germans or Scandinavians, the Rajpoot consults her in every transaction, from her ordinary actions he draws the omen of success, and he appends to her name the epithet of *devī*, or godlike" P 613. "Nor will the annals of any nation afford more numerous or more sublime instances of female devotion, than those of the Rajpoots, and such would never have been recorded, were not the incentive likely to be revered and followed" P 614 "The annals of no nation on earth record a more ennobling or more magnanimous instance of female loyalty than that exemplified by Dewuldé, mother of the Binafur brothers," &c P 617. "Dewuldé says, would that the gods had made me barren, that I had never borne sons who thus abandon the paths of the Rajpoots, and refuse to succour their prince in danger" P 625. "Were we called upon to give a pendant for Lucretia, it would be found in 'the queen of Ganore,' who the story tells, clothed her enemy, the Khan who sought to marry her, in poisoned garments, which caused him to die in great agony, and then threw himself from the battlements of the fortress" P. 633 "The Rajpoot mother claims her full share in the glory of her son, who imbibes at the maternal fount the first rudiments of chivalry, and the importance of this parental instruction cannot be better illustrated than in the ever recurring simile, make thy mother's milk resplendent," &c]

CCXXII Praise of women

Mahābhārata 1 3027 ff See xiii 6781 ff, xii 5561 ff, iii 13661 ff

[These lines have been partially and differently versified in my "Religious and Moral Sentiments metrically rendered from Sanskrit Writers," p 65]

That dame deserves the name of wife
Whose husband is her breath of life,

Who, versed in all indoor affairs,
 Her lord relieves of household cares ,
 Who fills his house, a mother proud,
 With children bright, a merry crowd
 A wife is half the man, transcends
 In value far all other friends
 She every earthly blessing brings,
 And even redemption from her springs.
 Who on him ever fondly dotes,
 To him her being all devotes ;
 The men possessed of virtuous wives
 Can lead at home religious lives
 They need not to the woods repair,
 And merit seek through hardships there.*
 A happy, joyful life they lead ;
 Their undertakings all succeed.
 In lonely hours, companions bright,
 These charming women give delight ;
 Like fathers wise, in duty tried,
 To virtuous acts they prompt and guide
 Whene'er we suffer pain and grief,
 Like mothers kind they bring relief †

 The weary man whom toils oppress,
 When travelling through life's wilderness,

* Four stages in the religious life of a Brahman, viz, those of the student, householder, anchorite, and mendicant, are recognised by Indian writers, and the last are generally regarded as representing an advance in perfection. In two passages, however, of the *Mahābhārata* xii 343 ff, 652 ff, preference is given to the householder's life, as more excellent than all the others, and an abandonment of domestic life is characterised as folly. I have introduced this sentiment here, although it is not expressed in the original of the passage translated.

† " When pain and anguish wring the brow,
 A veritable angel thou "—SIR WALTER SCOTT.

Finds in his spouse a place of rest,
And there abides, refreshed and blest.

When men at length this life forsake,
And other forms of being take,
Then too do faithful wives pursue
Their husbands all their wanderings through
The wife who first departs, awaits
Her lord's approach at Hades' gates,
When he dies first, the faithful wife
To join her spouse, resigns her life

The following is another translation of part of one of the same passages

Mahābhārata I. 3028

„Our love these sweetly-speaking women gain ;
When men are all alone, companions bright,
In duty, wise to judge and guide aright,
Kind tender mothers in distress and pain.

The wife is half the man, his priceless friend ;
Of pleasure, virtue, wealth, his constant source ;
A help and stay along his earthly course ,
Through life unchanging, yea, beyond its end.

CCXXIII The same

Mahābhārata XII. 5497 ff

Although with children bright it teems,
And full of light and gladness seems,
A man's abode, without a wife,
Is empty, lacks its real life
The housewife makes the house , bereft
Of her, a gloomy waste 'tis left

That man is truly blest whose wife,
With ever sympathetic heart,
Shares all his weal and woe ; takes part
In all th' events that stir his life ,
Is filled with joy when he is glad,
And plunged in grief when he is sad,
Laments whene'er his home he leaves,
His safe return with joy perceives,
With gentle words his anger stills,
And all her tasks with love fulfils

Her husband's chiefest treasure, friend,
And comrade to his journey's end,—
A wife in duty aids her lord,
With gold she helps to swell his hoard ,
Assists in all his hours of joy,
And seeks to spare him all annoy

A spouse devoted, tender, kind,
Bears all her husband's wants in mind,
Consults his ease, his wishes meets,
With smiles his advent ever greets.
He knows, when forced abroad to roam,
That all is safe, with her at home
In doubt, in fear, in want, in grief,
He turns to her, and finds relief.

When racked by pain, by sickness worn,
By outrage stung, by anguish torn,
Disturbed, perplexed, oppressed, forlorn,
Men find their spouses' love and skill
The surest cure for every ill
The luckless wight who lacks a wife,
And leads a doleful single life,
Should leave his home, and cheerless dwell
In some secluded forest dell

And there should spend his days and nights
 In fasting, penance, painful rites,—
 For now, without a helpmate dear
 His house is but a desert dear
 Who then would live without a wife—
 His house's joy and light and life?
 With her the poorest hut will please,
 And want and toil be borne with ease
 Without her spacious gilded halls
 Possess no charm,—all splendour palls

CCXXIV The bachelor only half a man

Bṛhma Dharma II 2, 1

A man is only half a man, his life
 Is not a whole, until he finds a wife
 His house is like a graveyard, sad and still,
 Till gleeful children all its chambers fill

CCXXV The best cure for misfortune

Mahābhārata III 2325

Thou sayest right,—for all the ills of life
 No cure exists, my son, like a wife

CCXXVI Reward of a wife's devotion

Rāmāyaṇa II 24, 26 (Bomb. ed.) *Mahābhārata* XIII. 2496,
 III 13649^b f

That wife to bliss celestial soars,
 Whose loving care her lord delights,
 Although she shuns all holy rites,
 And never any god adores.

CCXXVII. Women naturally pandits

Mrichchhakatikā, Act iv.

Men, seeking knowledge, long must strive,
 And over many volumes pore .
 But favoured women all their lore,
 Unsought, from nature's grace derive

CCXXVIII. Women's wiles

Mahābhārata xiii. 2236 ff.

[I have above and elsewhere quoted from this great poem passages in which the fair sex is cordially eulogized, directly or indirectly. The following picture, though in some respects it is flattering to women, as testifying to their great cleverness and powers of allurement, is otherwise far from laudatory. The fair sex, however, need not be vindicated against this representation. As the names of the Indian sophists referred to in these lines are not familiar to the English reader, I have substituted that of Macchiavelli.]

Deep steeped in Macchiavellian wiles,
 With those that smile a woman smiles,
 With those that weep dissolves in tears,
 The sad with words of comfort cheers,
 By loving touches the hostile gains,
 And thus firm hold on men attains,—
 Her action suiting well to all
 The occasions that can e'er befall.
 As words of truth she praises lies,
 As aiant falsehood truth deceives,
 And, mistress of deceptive sleight,
 Treats right as wrong, and wrong as right.
 All powers which wizard demons old,
 Of whom such wondrous tales are told,
 Displayed the gods themselves to cheat,

To blind, elude, and so defeat,—
 Such fascinating powers we find
 In artful women all combined
 So skilfully they men deceive,
 So well their viewless nets can weave,
 That few whom once these syrens clasp,
 Can soon escape their magic grasp.
 Yet, once their earlier ardour cooled,
 They jilt the men they've thus beguiled,
 And fickle newer objects seek
 To suit then changing passion's freak.
 Such charms well to guide and guard,
 For men must prove a task too hard.

CCXXIX. A spell to promote concord in a family.

Atharva Veda iii 30 1

Within this house, by this my spell,
 I concord, union, peace, create,
 That none may more another hate,
 But all in love together dwell.
 Let these, the sons, their sire obey,
 And ne'er their mother's word gainsay
 Let this fair wife, with aspect bright
 And homed words her lord delight
 Let brothers mutual rancour shun,
 And sister sister kindly treat,
 Let each the rest with accents sweet
 Address, and all in heart be one

CCXXX Description of a good king

Mahābhārata xii 3450, &c (see Appendix)

That man alone a crown should wear
 Who's skilled his land to rule and shield,
 For princely power is hard to wield—
 A load which few can fitly bear

